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[VOL. IX.

*For the Christian Journal.*

*Abstract of the Proceedings of the  
ninth Annual Convention of the Dio-  
cese of North-Carolina, held in St.  
Peter's Church, Washington, on the  
21st, 22d, 23d, and 25th April, 1825.*

THE convention was composed of the Right Rev. Bishop Ravenscroft, seven presbyters, one deacon, and twenty-one lay delegates, representing thirteen churches and chapels.

The Rev. Richard S. Mason was elected secretary; and the convention being organized, morning prayer was read by the Rev. Wm. M. Green, rector of St. John's church, Williamsborough, and a sermon preached by the Rev. Thomas Wright, rector of Calvary church, Wadesborough.

The Right Rev. Bishop Ravenscroft delivered the following

ADDRESS.

On meeting once more the representation of the church in this diocese, I am deeply impressed with a sense of the Divine goodness which has conducted us safely through the various events of another conventional year; and, without the intervention of any general or particular calamity, has given me to see your faces again with joy, and to congratulate you on the various proofs of God's favour with which the year has been filled.

That you have individually experienced the Divine blessing on your respective labours, my reverend brethren, I hope and trust; and that you, my brethren of the laity, have increased cause of thankfulness to God, both for temporal and spiritual blessings, and come forward to manifest your gratitude to the Giver of every good and perfect gift, by uniting your exertions with ours, in such endeavours for the

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advancement of his glory, the good of his church, the safety, honour, and welfare of his people, as may, on mutual counsel, be approved of. It is a holy purpose, my brethren; and, when entertained and acted upon in sincerity and truth, must be blessed. That you may be able to judge of the measures necessary to be pursued for the general advantage, I shall now lay before you the amount of my labours during the past year, with such observations on the state of the different congregations as have presented themselves to my notice.

My first visit after the adjournment of the last convention, was to the newly organized church in Waynesborough, where I officiated on the 10th and 11th of July, in the academy and court-house. The congregation was respectable on Sunday; and though the church has some steady friends in the vicinity, their numbers are not such as to enable them to provide regular services. It is, however, reported to me, so as to be worthy of credit, that a very marked improvement in the moral condition of the village has been effected since January, 1824.

In the month of July application was made to me by the Rev. Mr. Wright, of Wadesborough, for letters dimissory to the bishop of South-Carolina, in favour of Mr. George W. Hathaway, a candidate for orders in this diocese; which was complied with in the month of October following: so that the said Mr. George W. Hathaway is no longer to be considered as a candidate in this diocese.

I next visited Warrenton, where, on Tuesday the 1st August, I consecrated to the service of Almighty God, for the use of the Protestant Episcopal Church, a very neat and commodious, though small, wooden building, by the name

of Emmanuel church. In this service I was assisted by the Rev. Mr. Green, the pastor of the church, and by the Rev. Mr. Steele, from the diocese of Virginia.

On the 28th of August I visited Milton, in which the church had been newly organized, where I spent two days, and performed the usual services, with the assistance of the Rev. Mr. Green. In addition to which I baptized two children, confirmed two persons, and administered the communion to six only out of a large congregation. The prospects of the church in this place are not very flattering. They are unable to maintain a pastor, and being remote from any resident clergyman, they rarely enjoy the benefit of our services. What advantages of this kind they do enjoy, are supplied by the active exertions of the Rev. Mr. Green.

On my return from Milton I visited the church in Oxford, (1st September,) in company with Mr. Green, where, after morning service, I preached to a moderate sized congregation. The church here may be considered as extinct, the only male member having acted in such a manner as to come under censure.

My next journey was directed to St. Mary's, in Orange, and St. John's, in Granville.

At St. Mary's chapel I read prayers and preached on the 11th September, according to previous appointment, but, owing to the continued rain, to only 4 persons. In the evening I preached in the Methodist house of worship in Hillsborough, to a very attentive congregation.

Sunday the 12th September, after baptizing an infant in Hillsborough, I proceeded to St. Mary's chapel, where a good congregation attended, and where I performed divine service, preached, and administered the holy communion.

On my route to Granville I again preached in Oxford, on the 15th September; and, though considerable excitement was manifested by some of the Methodist persuasion, I consider the prospects in favour of the church very unpromising, though not hopeless.

On the 18th and 19th I officiated in St. John's church, Williamsborough, as-

sisted by the Rev. Mr. Green, the pastor. On Sunday the 19th I preached twice, confirmed one person, and administered the holy communion to about thirty persons, but not all members of the church. On the 22d I returned to my charge in Raleigh.

On the 4th of October I once more left home on a visit to the churches in the western section of the diocese, and, passing through Hillsborough, (where I had an interview with Mr. Hooper, at the close of which he referred me to a letter decisive of his conduct, which he promised I should receive on my arrival in Wadesborough, Anson county,) I reached St. Jude's in time for my appointment at that place on the 5th and 6th; on both which days I officiated to good and attentive congregations; and I heartily wish that some means could be devised to provide *occasional* services at least for this small body of Episcopalians, who stand firm, though exposed to much temptation to abandon the cause.

The next congregation on my route was Lexington, where I also officiated two days, the 9th and 10th, but without the most distant prospect of success; the church, though organized and received into union by the convention, being merely nominal.

From Lexington I proceeded through Salisbury, for Christ church, Rowan county, where I officiated on the 13th and 14th, and though the weather was very bad, yet to good congregations. Here I was met by the Rev. Mr. Miller, who assisted me on the second day, when I administered the communion to thirty-eight persons.

My next appointment being at Salisbury, I returned thither from Christ church, and, after service by the Rev. Mr. Miller, I preached on the 16th; and on the 17th, being Sunday, I performed divine service, confirmed eight persons, preached, and administered the communion to sixteen communicants, assisted by the Rev. Mr. Miller. In the afternoon divine service was again performed; after which I preached a second time. The congregations respectable, both forenoon and afternoon.

On the 18th October I left Salisbury

for Burke county, in company with Mr. Miller, and on the 19th, at the house of Mr. Mills, in Iredell, after the service by Mr. Miller, I confirmed five persons, preached, and administered the communion. Mr. Mills's family form the Episcopal part of the former joint Episcopal and Lutheran congregation of St. Michael's, which I visited last year, and from which I then advised Mr. Mills and his family to withdraw.

We reached Mr. Miller's hospitable mansion on the 21st; and, after one day's rest, attended my next appointment, at St. Andrew's, on the 23d, where Mr. Miller performed the service, during which I baptized an infant and preached.

Sunday the 24th, after the morning service, by Mr. Miller, I confirmed eighteen persons, preached to a numerous congregation, and administered the communion.

My next appointments being in Lincoln county, on the 26th, accompanied by Mr. Miller, I took leave of St. Andrew's, crossed the Catawba at the horse ford, and reached the neighbourhood of my first appointment on the 25th.

On the 26th, preached at St. Peter's to a small congregation; the service by Mr. Miller.

On the 27th, at the same place, performed divine service, preached, and confirmed seven persons.

On the 28th, met my appointment at Smyrna, where I officiated two days, but without any appearance of interest on the part of the few who attended.

On the 30th and 31st, I officiated at Whitehaven, assisted by Mr. Miller. On the 31st I confirmed nine persons, and administered the holy communion to a small number of serious people. The day came on to be most inclement, to the great discomfort of a very numerous congregation, who were not prepared for it by the promise of the morning.

On the 1st November I parted with the Rev. Mr. Miller, who returned to his family; and, as my next appointment was at Wadesborough, Anson county, on the 13th I found time to make another appointment at Whitehaven for the 4th, to which I was in-

duced by the information that several more were desirous to be confirmed, who were disappointed on the former occasion. I accordingly performed divine service on that day, preached on the subject of confirmation, and administered that rite to seven more persons.

On the 5th November I left Lincoln for Wadesborough, and on the Sunday following preached in Charlotte, in the church there, by request. On the 11th I reached Wadesborough,—preached twice on the 13th, assisted by the Rev. Mr. Wright, and confirmed three persons. On Sunday the 14th, the usual services were performed in the forenoon, and the communion administered to a small but pious and zealous body of communicants. In the evening I preached again, and catechised the children, to the credit of all concerned.

Having here received the promised letter from Mr. Hooper, its contents compelled me to reach Fayetteville with all speed. On the 15th, therefore, I set out, accompanied by the Rev. Mr. Wright and Dr. Parke, and reached my destination on the next day. Previous to leaving Wadesborough, I had convened the standing committee to meet me there on the 17th: it was not until the 19th, however, that a board could be formed, before whom the necessary documents were laid, and by whose advice I had to resort to the painful exercise of discipline, in displacing Mr. Hooper from the ministry, according to the directions of the 7th canon of 1820, and now present to this convention the necessary documents, on which to form a just opinion on the necessity and propriety of the measures pursued. It would, however, be unjust to Mr. Hooper not to mention, that the plan contemplated in his letter of the 29th October was abandoned before I reached Fayetteville, and no attempt was made to divide or draw away the congregation. And I am happy to inform the convention that they have stood firm, under a shock to private and public feeling very difficult to resist.

During my stay in Fayetteville, with my reverend brothers Empie and Wright, the services of the church were resumed, and well attended; on Sunday



thrice, and on Monday evening once. I also baptized two children.

On the 24th I reached Raleigh, after a laborious tour of seven weeks.

Having regard to the destitute condition of the church in Fayetteville, my next visit was to that place, where I preached on the evening of Saturday the 18th of December, the service being performed by the Rev. Mr. Mitchell, of South-Carolina; and, on Sunday the 19th, with the usual services, administered the holy communion to about 50 communicants. In the services of the day I was aided by the Rev. Mr. Mitchell, who preached in the afternoon.

From this period, my brethren, I have been able to perform little more of my duty than to keep up the necessary correspondence which my public station occasions. Fatigue, exposure, and anxiety of mind, united in bringing on an attack of lingering disease, from which I am not yet recovered entirely; but, through the goodness of God, in the help he has sent to the wants of the diocese, my own congregation was generally supplied, and I was enabled to send occasional help to Fayetteville. I have, however, been prevented from paying my annual visit to the eastern churches, which I extremely regret. To the parochial reports, therefore, you will have to look, for what concerns the interests of the church, through them.

On the 11th April I left Raleigh, with a view to take such congregations as lay in my route to Washington; and on Tuesday evening the 12th, preached in Waynesborough to a small congregation of attentive people. The church in this place, however, though organized, is as yet in a very weak state, their opportunities for either worship or instruction being accidental.

On the 13th, in the evening, I officiated in Kinston, to as numerous an assemblage as the court-house could conveniently contain. The interests of the church are cherished here by several very respectable individuals and families, and their efforts to erect a building and procure a pastor occupy much of their attention.

From this place I repaired to Newbern, where, on Saturday the 16th, I officiated, and confirmed nine persons.

On Sunday the 17th, assisted by the Rev. Mr. Mason, divine service was performed, a sermon preached, and the holy communion administered to fifty-eight communicants, in the forenoon; with the usual services in the afternoon. The services are well attended in this place, and an increasing interest felt for the church. On Tuesday evening also divine service was performed by the Rev. Mr. Mason, after which I preached a sermon to an attentive and engaged congregation.

On my way from Raleigh to Newbern I preached in Smithfield, Johnston county.

I have now to call your attention, my brethren, to the general condition of the church, as growing out of that of the particular churches; and to the general results of the past year.

Dividing the diocese into three sections, running from north to south, it is evident that the present strength of the church is in the eastern section. The principles of the church are there better understood, more heartily received, and more unhesitatingly acted upon; and, so far as human judgment is permitted to act, there is a greater degree of liveliness, a deeper interest manifested, for the purity and consistency of faith and practice. This opinion, however, is predicated on former observation, and the accounts I occasionally have received of their progress since; my personal notice of their present state being prevented as I have mentioned.

In the middle section the state of things is materially different. The members of the church are not generally as fixed and decided in their principles as Churchmen; and, consequently, less interest is felt and manifested for the particular doctrines which distinguish their profession. This, however, is not to be wondered at. They have had less opportunity to be reminded of their distinctive doctrines, fewer occasions to call them into action, and a more extended prepossession of the public mind to conflict with; there being for a long period but two clergymen in the whole section, and one of these decidedly hostile to the principles of the church; while, of the different dissenting denominations, that most respectable in



point of learning and ability, has here its main strength concentrated.

I am happy, however, to be able to state, that the principles of the church and of pure religion are gaining ground among the members, of whom there are not a few, whose zeal is coupled with knowledge, and whose faith is manifested by their works; and, in general, more consideration is given to the subject, and a stop, in a great measure, put to the deleterious notion, heretofore so prevalent, that it is a matter of entire indifference what profession of religion a man adopts.

In the western section of the diocese the prospect is very discouraging, though not without hope. With the exception of the congregation in Wadesborough, under the care of the Rev. Mr. Wright, which is second to none in any diocese, for soundness in the faith and exemplary holiness, and the congregation of Christ church, Rowan, which is numerous and regular, and in the main sound as Episcopalians, though not without exceptions, and a few recently organized in Salisbury, there is nothing at present to be depended on. In the immediate neighbourhood of the Rev. Mr. Miller they have commenced retracing their steps, and will in time, I trust, recover from the paralyzing effect of the attempt to amalgamate with the Lutheran body, and the unjustifiable conduct of some of the missionaries heretofore employed, in abandoning the liturgy altogether in their public services.

In Lincoln, where it seems this course was most extensively pursued, the effects are most visible, and likely to be most injurious; yet, had we the means of giving and continuing to them the services of a faithful clergyman, my hope is good for the revival of the church even there. Some very influential men are engaged in the cause, and there is sufficient ability, could it be roused into action, to give it success. What could be done, publicly and in private, to stir them up to the exertion necessary, was attempted by myself during my short stay among them, and after leaving them I printed and circulated an address, a copy of which is herewith presented.

In the general result of the past year,

however, there is great cause of thankfulness and congratulation. The church in Hillsborough has been organized under the most flattering prospects, and the Rev. Mr. Green called to take charge there, at St. Mary's, and at Judge Cameron's, who, with a laudable zeal for the spiritual interests of his own large family, and of the neighbourhood, has erected at his own expense a handsome and commodious building, which will be ready for consecration this summer, together with the new church in Hillsborough.

The congregations in Washington and its neighbourhood are supplied with a regular pastor in the Rev. Mr. Joseph Pierson. The church in Fayetteville has secured the services of the Rev. Mr. Henry M. Mason: and Mr. Brainerd, a candidate for orders from the eastern diocese, and received on letters dimissory from Bishop Griswold, has agreed, after his ordination, to supply the vacancy in Williamsborough and Warrenton, occasioned by Mr. Green's removal to Hillsborough.

Such, my brethren of this convention, is the exposition of the state of the church which it is my duty to make for your direction, in those consultations for its advantage and extension which you are met to interchange. They are, upon the whole, encouraging, and call for our zealous and hearty co-operation in what may be expedient, on common advice, to carry on the great interests committed to us. And, while I regret that I have not been able to do more personally, in the limited time allowed me, I feel an unabated desire to apply every faculty of mind and body to the establishment of the Redeemer's kingdom. But duty multiplies while strength decreases. Permit me then to suggest the adoption of a rule on the part of the clergy, to furnish me quarterly with a state of the condition of their respective charges, digested under proper heads, by which I shall be directed to point my services, in preference, where they shall appear to be most immediately needed, without interfering at all with my general duty, except in the arrangement of my visits. Recommending then to your most affectionate care the interests of the diocese, and suppli-

cating the Divine blessing on the labour you have to engage in, I commit you to the great Head of the church for direction and success.

In the course of my episcopal visitations the past year I have preached 46 times, baptized 6 persons, confirmed 69 persons.

The parochial reports present the following aggregate:—Baptisms (adults 5, children 22, not specified 96) 123—Marriages 20—Funerals 35—Communicants 462.

The following gentlemen were chosen the standing committee:—The Rev. Adam Empie, the Rev. Richard S. Mason, Thomas Callender, F. J. Hill, and Moses Jarvis.

The following gentlemen were chosen delegates to the General Convention:—The Rev. Adam Empie, the Rev. John Avery, the Rev. Richard S. Mason, the Rev. Wm. M. Green, George E. Badger, Duncan Cameron, Josiah Collins, and Moses Jarvis.

The Rev. Adam Empie, as chairman of the standing committee for the past year, presented the following report:—

*Report of the Standing Committee.*

The standing committee respectfully report, that they have had no business before them during the last year, except in the case of Mr. Hooper, when they were summoned by the bishop to act as a council of advice, according to the 24th canon of the General Convention. Their advice in that matter, however, it is not necessary to repeat, as it has already been laid before the convention in the journal of our diocesan.

The standing committee, as trustees for the application of the episcopal fund, do also report, that the amount subscribed for that fund is about the same as when last reported; that it has been necessary to keep some in hand unappropriated, to meet the current demands upon the treasury; and that, in consequence, it has hitherto been judged inexpedient to invest any of it in productive stock.

A. EMPIE, *pres. of st. com.*

After the adoption of the above report, the Rev. John Avery, as chairman

of the committee on the state of the church, presented the following report, which was likewise adopted:—

*Report on the State of the Church.*

The committee on the state of the church respectfully report, that it appears from the documents laid before them, that the interests of the church are gradually advancing. Her distinctive principles are becoming more extensively known, better understood, and more generally received. By a comparison of the parochial reports of this year with those of the last, it appears that an increase of fifty five has been made to the number of our communicants. The number of baptisms reported is 122, but, as no information has been received from some of the western parishes, this must be less than the real number. Two new candidates for the ministry have been added, making the whole number at present to be five. From the view which we have taken of the subject before us, and from the increased number and unanimity of the clergy, we cannot but anticipate the future prosperity of the church. For further particulars, and for much interesting matter, we refer to the bishop's excellent journal, which will appear with the proceedings of this convention.

JOHN AVERY, *chairman.*

The Rev. Wm. M. Green presented the certificate of organization of St. Matthew's church, Hillsborough; and the said certificate being deemed sufficient, St. Matthew's church was admitted into union with this convention.

On motion of the Rev. Mr. Empie, it was resolved, that the course of studies prescribed by the House of Bishops in the General Convention of 1804, be printed with the journals of this convention.

After which the following resolution, being the amendment of another resolution presented to the house, was adopted:—

*Resolved*, That the second article of the constitution be altered to read thus: There shall be an annual convention of this church at such time and place as shall be appointed by each preceding convention.

*Resolved*, That the next convention be held on the first Thursday after Whitsunday, being the 18th day of May, 1826.

The committee of finance then presented their report, which was read and adopted, as follows; and the resolutions appended thereto passed:—

*Report of the Committee of Finance.*

The committee of finance, to whom was referred the resolution touching the fund for the episcopate, respectfully report, that they have given to the subject that consideration that its importance requires.

To raise and secure a permanent fund for the present and future support of the episcopate, has been a subject of early and anxious attention with the members of the church throughout the diocese. For the purpose of creating such fund, the sum of \$8,500 (in round numbers) was voluntarily subscribed by individuals. A very small part of this sum was paid at the time of subscription; but it was chiefly to be paid in five equal annual instalments, beginning the 1st of June, 1823, and ending on the 1st of June, 1827, both inclusive. It was designed by the subscribers that a sum should be raised sufficient to pay the annual expenses, and to raise a surplus to be vested in stock or securities yielding interest; and that the capital of said stock, when raised, should be inviolate, and the interest only applied to the support of the episcopate. The sum subscribed, if it had been available on the 1st of June, 1823, at an interest of 8 per cent., (the highest that can be expected in this state) would not be sufficient to raise the sum required for the annual support of the episcopate, and to produce a permanent fund.

The subscription, after a reasonable allowance for expenses of collection, and for sums that cannot be collected, and for interest on the deferred payments, was, on the 1st of June, 1823, worth something short of \$7,000.

This sum was not sufficient for the ends proposed; and as the annual expenses were of necessity to be met, they have been paid out of the principal sums as they were collected; and it is believed that not one cent has ever been

funded in a productive capital. It is apparent that if this fund be allowed to continue in this state, the whole amount subscribed will in a few years be expended, and one of its objects defeated. To prevent this, was one object of the deliberations of the last convention. A committee was raised on the subject, and their report and resolutions have been printed with the journal, to which your committee beg leave to refer. The resolutions have not been acted on generally; yet some of the churches, with an alacrity deserving of the highest commendation, have forwarded the sums required of them. It is confidently believed that all the congregations would have furnished their respective quotas, if any agent had appeared to receive them.

Your committee have proceeded to ascertain what sums belong to the fund now. By a statement hereto annexed, marked A, it appears that the fund, consisting of money on hand and of subscriptions heretofore due and unpaid, and which will fall due on or before June 1st, 1827, after deducting interest at 7 per cent. on the deferred instalments, will be, on the 1st of June next, worth \$6,203. This sum, if vested in a stock of 7 per cent. (and your committee believe a stock may be purchased at par value which will yield 8 per cent.) will, in a little more than eight years, produce the sum of \$10,715, the capital required. To allow of this accumulation of capital, your committee propose that it should be recommended to the congregations throughout the diocese, to furnish the sum necessary for the support of the episcopate for eight years and a half; and your committee have apportioned the sum to be raised among the several congregations according to their several abilities, as will appear by a statement hereto annexed, and marked B.

Your committee are deeply affected with the necessity of providing an adequate and permanent fund for the episcopate, and the one proposed appears to them practicable and convenient. It is of vital importance to the interests of the church in this diocese, that the episcopate should be continued. For the purpose of raising a fund for the pre-



sent and future support of the episcopate, the subscribers have raised part of a capital. Good faith to the subscribers, and prudence, alike require of those for whose benefit the fund was intended, and of those to whose management it is committed, that one object of the subscription should not exclude and defeat the other; and they imperiously require restitution, if any misapplication of the fund has been made to one of its objects in prejudice of the other. But, apart from any claim on the good faith of those who have signed the subscription, your committee cannot but believe, when the existence of the episcopate is at stake, as it most certainly is—when no question of expediency or convenience is involved, but when we are to decide whether we shall have an entire church within North-Carolina, or a few scattered congregations dependent on another diocese,—that every dutiful son of the church will be found willing to supply her wants, not only out of his abundance, but out of his necessities if need be: that few, if any, can be found within her pale, who, when the church of himself and his fathers is a suppliant for existence, would count the cost. Your committee feel that an appeal to the congregations for aid on the subject of this fund, cannot but be effectual, when it is considered that the pecuniary affairs of the church are every where in the hands of the laity, and administered with the least possible expense. Nor would the committee do the whole of their duty, unless they reminded their lay brethren that their reverend clergy throughout the state are engaged in their high calling on salaries barely sufficient for a decent support; and they take occasion to state, that though this report is made by a committee of clergy and laity, it is in fact the act of the latter. Your committee also report, that the manner in which each vestry or congregation shall raise the quota expected from them, can, in the opinion of the committee, with most propriety be left to the discretion of the vestry or congregation; and on this part of the subject your committee beg leave to observe, that a contribution of \$1 50 yearly from each communicant will be sufficient to raise

the sum proposed. Your committee therefore offer the following resolutions:

*Resolved*, That the money in hand, and the proceeds of the subscription for the fund for the episcopate now due, shall be paid to the treasurer of the convention, and shall be by him vested without delay in the capital stock of the several banks in this state.

*Resolved also*, That it be recommended to the several congregations of the diocese to raise, by annual contribution, the sum of \$780, for the support of the episcopate, according to a statement B, annexed to this report; and that this contribution alone be relied on to defray the expense of the episcopate hereafter accruing for the eight years and a half.

The committee of finance, to whom was referred the consideration of the contingent fund, do also report, that the sum of \$180 will be sufficient to supply the deficiency in the contingent fund of last year, and to meet the current expenses of that fund for the present year. The estimate of the expenses, and a scale of contribution, will be found in a statement hereto annexed, marked C. All of which is respectfully submitted.

The said committee have also examined the account and report of the treasurer, referred to them: they have no doubt of its correctness, and they have approved of said account; but they recommend that the secretary of the convention shall request of the treasurer, that he will hereafter forward, with the account, vouchers to support the items. Your committee have also examined the account of the Rev. Mr. Green, agent of the episcopal fund, and find it correct; but they have not passed on it, deeming it best that the said account, and all others, should be settled with the treasurer of the convention; and they recommend that a canon be passed to that effect. All which is respectfully submitted.

The sum of \$126 was presented by sundry congregations, in advance, for the contingent fund of 1826.

*Resolved unanimously*, that the thanks of this convention be tendered to the inhabitants of Washington, for

their kind and hospitable entertainment of the members of the convention, and that the Rev. Mr. Pierson be requested to give public notice of this resolution.

The bishop, at the close of the convention, delivered the following

### CHARGE.

The period has arrived, my brethren, when personal observation of the state of this diocese enables me to fulfil a duty of my station, in an address, by way of charge, to the clergy and laity of the Protestant Episcopal Church in North-Carolina; and I very gladly embrace the opportunity of this annual assemblage of the representatives of the church in convention, to present to their consideration those particulars which are of greatest importance, at present, to the progress and success of the cause we have in hand.

From the information given to this convention in my episcopal journal, and the subsequent parochial reports, the gradual improvement in the external circumstances of the church is very evident; and it is no more than a reasonable expectation, that a continuance of the same course of labour and diligence in the clergy, and attention on the part of the laity, will be followed by a like favourable result.

There are some causes, however, more remote from general observation, which operate injuriously to the advancement of the church, but which are in the reach of a remedy, and which it is our joint duty to endeavour to remove. The first I shall mention is want of information in the people at large, and in too great a degree among those of our own communion, on the distinctive character of the church of Christ, and the obligations which thence follow to man, thus furnished with this means of grace.

That it exists in a very extensive and injurious degree, is a point which needs no proof; it being the daily experience of most of those who hear me. And while it can be accounted for very satisfactorily, in my opinion, it is from the causes producing it that we shall best learn what is most proper to counteract it.

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We have, then, but to direct our attention to the state of things produced by the downfall of the church at the period of our revolution, and to what has followed progressively since until within a very few years, to find ample means of accounting for this state of the public mind. The Episcopal Church, never very strong in this state, was reduced by that great event to a state of actual silence. Political feelings were associated with its very name, which operated as a complete bar to any useful or comfortable exercise of duty, by the very few clergymen, perhaps not more than three or four, which were left.

The public instruction of the people in religion, therefore, fell exclusively into other hands, and into hands disposed, both by principle and interest, to complete the ruin of the church; and, by their particular systems of doctrine, precluded from treating, with any precision, that branch of Christian edification which refers to the unity of the church of Christ, its distinctive character, and religious purpose, and to the authority of the Christian ministry, as an integral part of that system of faith and order, revealed in the Gospel. On such points of doctrine, those who have separated from the church are necessarily silent, or, if they are occasionally hinted at, it is in such vague and indefinite terms, as tend rather to obscure than to elucidate the subject. It is not to be wondered at, then, my brethren, that these doctrines, as held by the Episcopal Church, should gradually lose their impression on those who entertained them, be lost sight of by the people at large, and at length be forgotten; and that a prescription of forty years should possess an influence difficult to dislodge from the minds of those who have been taught to view every thing relating to the external order of the church as unimportant and non-essential. That this is the more general state of the public mind, I have all the certainty which observation and declared opinion can give; and the very painful knowledge that many who call themselves Episcopalians, cherish such every way inconsistent notions, and are farther led into this error by the modern

but erroneous views of charity and liberal opinions. While this state of things continues, we shall deceive ourselves egregiously if we expect any real or extensive increase of the church; our numbers may indeed be added to, but the numerical is not always the real strength, either of the church or of an army.

On you, then, my brethren of the clergy, will devolve the imperious duty of so framing and directing your public ministrations, as well as your private instructions among your respective charges, as to embrace these long neglected but vital doctrines, and to explain and enforce them, from the word of God, and the reason of the thing, as parts of that system of revealed truth, which forms but one whole, and cannot be broken up to suit the particular notions of any man or body of men. In coming to this duty, however, my reverend brethren, it is my part to warn you to set your faces, like a flint, against the misrepresentations and reproaches of pretended friends, and real enemies, who will be sure to combine against you, and to throw every obstacle in the way. But, for your encouragement, let me remind you, that it is a work of necessity, mercy, and charity. Of necessity, as to the edification of your own flock; of mercy, as to those multitudes who are perishing for lack of knowledge; of charity, as to those who have embraced the error, in presenting them with the means of detecting and escaping from it. But, further, as you are to declare the whole counsel of God, and to keep back nothing that is profitable to your hearers; so are you bound by your ordination vow, "to be ready, with all faithful diligence, to banish and drive away from the church all erroneous and strange doctrines, contrary to God's word."

Against this my admonition to you, and against your attention to it, you must be prepared to meet and to disregard the odium attached to a controversial spirit; because it can in no sense be made to apply to the duty every pastor owes to his flock, in warning them against error, however that error may be sanctioned by others; and it is high time that this cunning

method, of giving religious error time to establish itself, and eventually interdicting the only possible method of refuting and overturning it, be resisted. Those, and those only, who have a miserable interest in the prevalence of error, will resort to such an untenable argument against the discussion of those points on which the professing world is so divided; and, when it is evident that the operation of this and similar deceptive principles is gradually producing an indifference, coldness, and deadness, to revealed religion, which indicate the temper predicted of the latter day, it surely becomes the duty of the ministers of Christ to contend earnestly for the faith, to remember that they are watchmen in Zion, and that, if they give no warning, the price of blood will be required at their hands. But it does not follow, my reverend brothers, that in exposing error an angry and acrimonious temper or style is necessary. No; on the contrary, it is to be avoided, both for our own sakes and the sake of others; and the only just objection to religious controversy is the intemperance into which it is too apt to degenerate. This, then, is to be guarded against, while we equally bear in mind, that the time is come when great plainness of speech is required, if we hope to rouse men to the serious consideration of those things which make for their peace; if we would, indeed, draw that line between divine truth and human error, whereby all may profit who are disposed to come to the light.

A second point, on which a cloud has been thrown over the public mind, injurious to, and, in the end, destructive of, revealed religion, is the lowering of the Scriptures of our faith in general estimation, by holding them out as equally conclusive in favour of opposite systems of doctrines.

This, to men of any reflection, especially to men desirous of some escape from the obligation all feel they are under to hear the word of God, and to keep it, is seized upon as an argument against the Scriptures themselves, as the only rule of faith and duty, and not, as in justice it ought, as an argument of the strongest kind against all such



perversion of their use and neglect of their warning. Hence the deplorable ignorance of the Bible itself, which is so visible among the better informed and more active part of society, and the consequent indifference to the claims of revealed religion. Hence the approximations to infidelity, in the various shades of unbelief which the different systems of morality, as a substitute for revealed religion, exhibit. And hence the prevalence of that liberality of opinion in which they tolerate every thing as true, but the truth as it is in Jesus.

Upon men of less information of mind, and of little leisure for reading and reflection, from the pressure of laborious occupation, the injury is doubled; they not only become remiss in procuring and acquainting themselves with the Bible, but, from the example of those above them, to whom they more or less look up, are encouraged in that neglect of religion, that surrender of themselves to the world and its pursuits, and to the indulgence of the flesh, which, like the worm at the root of Jonah's gourd, separates the hope of man from its foundation, cuts asunder the ligaments of society, and blasts and withers the overshadowing love of God revealed in the Gospel of his Son.

Here, again, my reverend brethren, you are called upon to interpose, and, with all the earnestness and diligence which the love of souls, and a deep sense of accountable duty can beget, to meet this wide-spread delusion, with every argument which revelation and reason can supply; to call back your flocks to the only foundation, in the word of God; to exhort them to the diligent perusal and study of its inspired wisdom; and, with the Bible in your hand, and the love of God in your heart, explain and point out to them the connexion and dependance of its parts, the harmony of its doctrines, the efficacy of its sacraments, the beauty and fitness of its order, and its sufficiency to answer the great purpose of its Divine Author, in giving light, the light of life, to a benighted world, in order to make them wise unto salvation. In fulfilling this imperious duty,

fear not to expose those fallacious inventions of men which have obscured the simplicity and efficacy of the doctrine of Christ, which have led men's minds into the devious mazes of error and unseemly opinion, and call loudly for the united efforts of all who value religious and civil liberty, to engage heartily in this work. Take St. Paul's role, as expressed in the first Epistle to the Thessalonians, to govern and encourage you in this part of your duty in particular: "But, as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." And thus shall you be fortified against that fear of man, which bringeth a snare.

We are but a small body, my reverend brethren, but, by the good blessing of our God upon us, we are increasing. Help hath come forth for us from his right hand, during the past conventional year; and, if we continue faithful, we may confidently look for its continuance. Let this hope then, animate us all, to renewed diligence in those duties, in the faithful discharge of which only, can we expect to save our own souls, and the souls of those who hear us.

To you, my brethren of the laity, it is also my duty to present such admonition, on those interests of the church which depend on your co-operation, and can be promoted by the countenance and support you give to her ministrations.

Now, this is confined chiefly to three things: First, your own deportment, whether as members and friends, or members and communicants of the church.

The most efficient support which the members of the church can give to her advancement, is by their own personal religion. This is literally manifesting the tree by its fruit, and is an epistle of Christ, to be read of all men. If, therefore, you really and truly desire the prosperity of the church, from whatever cause this desire may proceed, labour, and strive, and pray, that you may imbibe the spirit of her doctrines; that you may manifest the purity of her discipline; that you may experi-

ence the efficacy of her means of grace; and, by thus promoting the cause of the church, which is one and the same with the cause of true religion, promote and secure, at the same time, the salvation of your own soul.

Another very effectual means of promoting the interests and advancement of the church, is, exact conformity to the course and order she hath prescribed for her public services. And in this there will be no difficulty, where her distinctive character is understood and felt; because this gives a point and impression to her ministrations, which belongs not to those who have separated themselves from her communion. Occasional conformity, therefore, by which is meant, a mixed attendance upon the church and upon those who dissent from her—sometimes with the one, sometimes with the other—is so far in opposition to her advancement, as it is sure to keep the person thus acting unfixed and wavering. Where there is no settled principle, there can be no consistent conduct; and experience teaches us, that it is only what we love that we lay ourselves out for.

The peculiar situation of the church at present, and for many years back, whereby the congregations can only be occasionally supplied, has had a tendency to lessen the danger of this practice, in the opinions of Christians, and to induce many who nevertheless have a true regard for the church, to attend the services of others, when they had none of their own. Now, while it may be said, that hereby a good example was given of reverence for the Sabbath, and good instruction was received from the sermon delivered, it is not considered, on the other hand, that countenance has also been given to ministrations which the church considers irregular and invalid, not to say schismatical; and that, by this kind of conduct, we actually encourage the dangerous delusion, that one system of doctrine is as true as another, and one church just as safe as another; and thus, without meaning it, perhaps, pull down with one hand the fabric we are rearing with the other. For, according to St. Paul's reasoning, in a parallel case, "If any man see thee, which hast

knowledge, sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?" "and, through thy knowledge, shall the weak brother perish, for whom Christ died?" But, though it is to be lamented that the different congregations cannot be supplied with regular services on every Sunday, yet is every family provided with the means of spending the vacant day profitably and to edification at home, in the Liturgy, Scriptures, and standard writers of the church; so that every member of the family may have this advantage, which some must be deprived of if they have any distance to travel to the place of meeting.

As this want of conformity, therefore, to principle and order as Churchmen, is not defended by any necessity, is well provided against in the use of the Liturgy, Scriptures, and standard writers, and has an evident tendency to retard, rather than to promote the advancement of the church, I trust that you, my lay brethren, will take in good part the admonition now given, and, by future steadfastness, show that you are members of the church rather from principle than from mere choice and convenience; and that, as your affection, understanding, and interests, are all on the side of the church, so will your conduct declare it, by continuing steadfast in the apostles' doctrine and fellowship, and in breaking of bread and of prayers.

A third and more important means for the advancement of the church, exclusively in the power of the laity, is found in the education of the rising generation.

But a little while, my clerical and lay brethren, and the place that now knows us will know us no more. Who, then, is to succeed to that blessed hope, through the power of which we contemplate this awful change without dismay, if not with desire? Surely it is bound upon every father, upon every mother, upon every Christian who himself rejoices in hope of the glory of God, to do what in him lies to perpetuate that foundation on which this hope is built.



To education, then, we must look, not only for the future advancement, but for the very being of the church. If religion is not instilled in early life, if it begin not in our families, and continue not to be carefully cultivated throughout the whole period of juvenile instruction, we shall in vain look for its prevalence in the world. Not to detain you on what is so evident, what you are so solemnly pledged to in the baptismal covenant, I will mention what I consider as injurious and inconsistent, in the performance of this duty.

First—The neglect of early catechetical instruction; that is, preparing your children for public examination on the Catechism, in the church, by the clergymen. This, my own experience tells me, is sadly neglected in many places; and thus is lost the most favourable time to lay a good foundation, and to implant those sound and saving principles, which grow with their growth, and strengthen with their strength.

Secondly—An alarming carelessness as to the religious tenets of those to whom that part of the education of our children is committed, which has to be completed at a distance from the parents and guardians of youth. That this also is a negligence which calls loudly for a remedy, must be most evident. That it betrays an indifference, a deadness to religion, a want of serious heartfelt impression of its awful realities, is to me the most distressing symptom. And it is my duty, my brethren, to direct my attention rather to those things which mark the general than the particular indications of religious impression among the members of the church.

When, therefore, we see Christians, so called, sending their children to Jews to educate; when we see Protestants trusting their offspring to Roman Catholics to train up; when we see believers in the divinity of the Lord Jesus Christ surrendering their sons and their daughters to professed Unitarian teachers; and Episcopalians committing the hope of the church to Dissenters, what can be the conclusion, but that such an indifference on the subject of religion generally, and such carelessness

on its particular distinctions, prevails, as is sufficient to alarm every serious mind? And, as no necessity, nor yet commanding convenience, can be pleaded for this inconsistency, (for it is the wealthy who thus risk their children, and by a little concert with each other might remove the reproach,) it calls the more loudly for this notice from me to the lay members of the church. I pretend not to insinuate that the general advantages of education may not thus be obtained; nor yet do I say that any system of proselyting is in these schools carried on. But this I say, without the slightest fear of contradiction, that either there is no attention paid to religious instruction at all, or, it partakes of the character of that which is professed by the teachers. To you in particular, my Episcopal brethren, I am bound to press this subject, as of the last importance to the well-being of the church; and to warn you, that, however careful you may be in laying the foundation in infancy, if you afterwards commit them to those who are the enemies of your faith, the most you can hope for is, that it will not be pulled down. You cannot reasonably expect that it will be built up, as you would have it to be, if sincere in your own profession.

To your serious consideration, then, my brethren of the clergy and laity, I commit these remarks, trusting that their deep importance to our general and particular well-being, as a religious body, will gain them that attention which they deserve. And, wishing you a safe return to your respective places of abode, I beg you to take with you the assurance of the deep interest I feel in your prosperity and happiness individually, and of the prosperity and increase of the church over which I am called to watch.

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Canon passed in the above convention.

*To appoint a Treasurer, and to prescribe his duties.*

A treasurer of the convention shall be appointed annually; he shall have the custody of all monies belonging to the convention; and shall render to the



convention an annual account of all monies so entrusted to him.

The said treasurer shall, *ex officio*, receive all money from the trustees or general agent of the fund for the Episcopate, as it may be collected, and vest the same, and all interests and dividends thereon, in the capital stocks of some one of the banks of the state.

The next Annual Convention of the Protestant Episcopal Church in North-Carolina, will be held in Hillsborough, on the first Thursday after Whitsunday, being the 18th day of May, A. D. 1826.

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*For the Christian Journal.*

*The Claims of Religious Charities: a Sermon preached in St. Paul's Chapel, New-York, for the Benefit of the New-York Protestant Episcopal Tract Society, on the Evening of the fifth Sunday in Lent, March 20, 1825. By BENJAMIN T. ONDERDONK, A. M., an Assistant Minister of Trinity Church, New-York, and Professor of the Nature, Ministry, and Polity of the Church, in the General Theological Seminary of the Protestant Episcopal Church in the United States. Published at the request of the Board of Trustees of the said Society.*

St. Matthew v. 47.—“What do ye more than others?”

THE SAVIOUR addressed these words to his disciples in that incomparable summary of practical religion, his sermon on the mount. He was calling their attention to the superiority of the religious and moral precepts of the Gospel to those which were then generally received. Thence he deduced the greater obligation and responsibility in which the Gospel involved its disciples. A grade of moral and religious attainment which might be supposed proportioned to the means of improvement possessed by others, ought, in reason, to be far surpassed by them. They should “do more than others,” because they knew their duty better, and because they were urged to it by motives and sanctions infinitely higher.

This general principle contained in the text, and not its particular connexion with the context, is had in view in the present choice of it.

Men should always govern their actions with a reference to the character of the actions themselves, and to the motives and sanctions which urge to the performance of them. In cases in which these are of a higher order than in others, they on whom the actions devolve, should, in all

reason, “do more than” they who are engaged under less commanding and urgent circumstances.

This is the principle, brethren, with a view to the due operation of which I would now propose our Lord's important question, “What do ye more than others?”

I address a congregation of Christians, who have assembled under a notice that they are to be asked to aid the portion of the Catholic Church to which they belong, in prosecuting one of the measures by which she would perform her share of the great work which God has entrusted to his church. This object I consider as at present fixing the character of the congregation before me. They are here for this purpose. Let us take a view of the nature of the work in which they are engaged, and of the motives and sanctions which urge to its performance.

The business, my brethren, now before you, and your willingness to engage in which is evinced by your attendance on the present occasion, is to aid the church in discharging the momentous trust reposed in it by Almighty God; and this trust is the care, preservation, and extension, of the religion of the Gospel; and the securing to society here, and to individuals here and hereafter, of its invaluable blessings.

*The religion of the Gospel!* How shall its character be depicted, or its excellence and importance be justly exhibited!

Do we dwell on the details of ancient story? Do we look back to the time, when, save in the small part on which shone the light of that revelation which was the harbinger of the Gospel's glorious day, the whole world was sunk in idolatry? Do we contemplate myriads of beings of our own nature, with all our capacities and desires of knowledge, walking in the darkness of the grossest heathen superstition? Do we see man's natural sense of the need of atonement serving only to make him miserable beyond effectual comfort; racking his imagination for the discovery of some mode of propitiating the offended Deity, on which hope might rest with something like reasonable security; and in his anxieties and experiments on this momentous subject, forcing him, in an agony of despair, to give his first-born for his transgression, and to stretch forth a parent's hand to immolate the fruit of his body for the sin of his soul? Do we look at the result of that morality which was inseparable from the worship of deities characterized by the basest principles and passions of our nature; which chilled into selfish indifference the kindly sensibilities whereby we feel another's woe; which made revenge, and fraud, and black ingratitude, creditable traits, or but trifling failings, in the human character; whereby purity, chastity, and

temperance, were but little valued, and meekness and forgiveness were deemed mean and despicable; and whereby, indeed, the grossest violations of these virtues became acts of peculiar merit, and even of religious observance? Do we witness the fact, and hear from themselves the humiliating confession, that the few who, with minds more inured to reflection, saw these glaring evils in the religion and morals of the many, in vain laboured to find a remedy, and effect a reform? Do we look into those lands, where, in the present day, natural religion is left to its sole efficiency, and see the hideous idols to which it leads the worshipper to bend thee knee, prostrate the body, and offer the cruel homage of blood, misery, and death? Do we see there the debased and perverted state of every moral feeling of our nature? Do we see infant innocents exposed, by thousands, to untimely deaths; and mourn over the wretched delusion which steels the widow's heart against the claims of every remaining tie on earth, and nerves the arm even of the son of her womb, while he becomes her executioner at his father's funeral pile?

And do we, turning in disgust from such views of religion and morals, look around us, and examine those of our favoured age and nation? Have we, this day, in temples sacred to his name, offered a reasonable and holy sacrifice to a pure and perfect God? Have we, in the contemplation of his nature and attributes, seen every thing to attract our love, gratitude, and adoration? Have we, in the instructions that we have received, had pointed out to us a system of religion and morals altogether calculated to make us pious, virtuous, and happy? Do we see the practical effects of that system on the moral condition of society, in the good will which it inspires, in the holy emulation of extending to all classes of fellow men its benign and meliorating influence, in the prevalence of honest industry, in the happy and contented discharge of the duties of every station in life, and in general civil, social, and domestick fidelity and order?

What has caused this difference? Where only is it to be seen? *Where the light of the Gospel is enjoyed.* Where are its beneficial effects the most conspicuous? *Where the religion and morality of the Gospel are the most faithfully observed.* Here, on this strong ground of fact, let the question rest. The religion of reason and of nature, as it is called, has had its fair trial. It had it when revelation was not, and at this day it has it where revelation is not, present to lend its aid, and prevent the full testing of what can be done without it. Tell us not of the mighty efficacy, at the present day, and in Christian countries, of the suggestions of mere

reason. Let not the disciples of philosophy falsely so called be allowed the benefit of the miserable artifice of palming upon the world, as the dictates of reason and nature, the lucubrations which they produce in regions of Christian light, and when their own minds were imbued with Christian truth long before they were capable of religious reflection. Send them to their natural religion, where it appears in its true colours, and in its own honest strength. And welcome they to all the benefit which the contemplation can confer upon their cause.

Genuine common sense, and that true philosophy which draws its conclusions from facts, demand, in the most unqualified manner, that we own our obligation to *the Gospel* for all the religious and moral advantages that distinguish our age and country.

I address those who have known what it is to feel the deepest and most distressing anxiety with regard to their spiritual state. A sense of their awful responsibility to a just, a holy, and a jealous God, has filled their minds. They have felt the burden of their sins. They have trembled, when, from contemplating their guilt and unworthiness, they have raised their thoughts to him whom they have offended—his loving kindness and tender mercies, which so much aggravate their guilt; and his justice and power, which are to be exercised upon offenders. They have looked forward with horror to the eternal world. The dreadful images by which holy writ describes the retribution there prepared for the ungodly, have filled them with dismay. The uncertainty at what moment they will be called to realize eternity, and stand before their Judge, has been laid to heart with the most bitter apprehensions. They went heavily all the day long. Wretched men that they were, they looked, with the most distressing anxiety, for help in that time of need. Whence came that help? Why are they now filled with peace and joy in believing? Why can they now stay themselves on the mercies of their God, nor fear that his justice and power will bring them into condemnation? Why does eternity now kindle their brightest hopes? And why, in the prospect of heaven, do they go on their way rejoicing?

They have had recourse to *the religion of the Gospel.* They have fled to the sufficient Saviour whom the Gospel points out. They have embraced him with the true and living faith which the Gospel requires. They have duly appreciated, as their only hope, the Gospel offer of the influences of divine grace; sought that grace by the diligent use of the appointed means; and faithfully improved it. By its direction, and in its strength, they have complied, and now are complying, with



the conditions on which the Redeemer's mercy is suspended. That mercy they have found, relieving their consciences from the burden of guilt by its free pardon; strengthening them for newness of life by the influences of the Holy Spirit; animating and encouraging them by the grace which overlooks the imperfections, and pardons the failures, of the penitent, sincere, and believing; and giving them the blest prospect of heaven, to support them through all the trials, and console them in all the afflictions, of their earthly pilgrimage.

I address those who have tasted largely of these afflictions; around whom the dark clouds of adversity have lowered thickly; who have experienced the insufficiency and transitoriness of earthly joys; who have mourned the loss of their nearest and dearest earthly connexions. Whence the calm resignation which they evince? Whence the joy which arises in the midst of their grief? Whence that sacred effect of sorrow which draws them still more closely to their God, and makes them still more intent on spiritual and eternal things? They have had recourse to *the religion of the Gospel*. That has taught them that a parent's hand administers all dispensations, whether prosperous or adverse, and administers them all in love; and that a most wholesome discipline is exercised in the afflictions of the present time; a discipline calculated to call them to serious reflection and resolutions, to wean their affections from undue devotion to things on the earth, and set them on things above, and to work for them a far more exceeding and eternal weight of glory. The sufferings, therefore, of the present time, they regard as not worthy to be compared with the glory that shall be revealed. Like the Captain of their salvation, they hope to be made perfect through suffering. Therefore are they so resigned, so comfortable, and so happy, in all their afflictions. In this world of trial they know that they have no continuing city. Their conversation, therefore, is in heaven. There their supreme affections are concentrated; and they are resigned to whatever God may please to ordain on earth, if they but there find, at last, a peaceful happy home.

I address those who have witnessed, and God grant that you may all experience, that greatest blessing on this side of eternity, joy, hope, and triumph, in the hour of death.

The hour of death! What excruciating torture does nature often then experience! The severance of all the dearest ties on earth! How trying is it to the heart of sensibility, and to the tender affections of our nature! The sudden period to all our earthly projects and hopes! What grievous disappointment must it bring!

The uncertainty of their lot in life whose dependence is on us for all life's comforts! What gloomy foreboding must it produce! The near prospect of eternity! How must it fill the soul with anxiety and amazement! The awful judgment-seat! O! how overwhelming its contemplation! Whence, then, that composure in this trying hour? Whence that calmness with which a last farewell is bid to all earthly joys? Whence that strong support which bears the Christian unmoved through the last trying interview with the dearest objects of affection? Whence that bright beaming of the countenance, when eternity is contemplated, and made the theme of holy converse? Whence the humble, though sure and certain, confidence which is directed towards the approaching judgment? It is all from *the religion of the Gospel*. That has fixed the faith upon the Rock of ages, and inspired the hope which is an anchor of the soul, both sure and steadfast. The Saviour whom it reveals, and the grace of which it extends the rich and sufficient offer, and designates the appointed and effectual means, are now the support, comfort, and joy, of the faithful Christian. They carry him safely through his short remaining trial; and when the body is left to return to earth, bear the immortal spirit triumphant to the paradise of God.

Such, my brethren, are the temporal, spiritual, and eternal blessings of that *religion of the Gospel*, to the diffusion of which you are now asked to contribute. And does not the character of such a good deed speak more powerfully than language can, the motives and sanctions by which it is recommended?

It is to promote the honour of God, of him on whom we depend for every comfort in this life, and every hope that can be directed towards the life to come. It is to do service to the Redeemer, who loved us even unto death; through whom only our religious privileges and blessings could be enjoyed; and to whom, consequently, we owe every return of gratitude, love, and devotion. It is to promote the best interests of the commonwealth; to enhance the value and enjoyment of social intercourse; and to hallow every connexion in life, and render it more promotive of mutual happiness. It is to ameliorate the character and condition of our fellow men, and to advance their temporal and eternal welfare. It is to promote our own everlasting felicity, by interesting us in the most genuine exercise of that evangelical charity which ranks the highest among the Christian virtues, and the required conditions of salvation.

And can more exalted motives and sanctions be produced? God, society, our country, the nearest and dearest connexions in life, the temporal, spiritual,



and eternal benefit of our fellow-men, and our own everlasting interests, unite to urge us to the great work of promoting the religion of the Gospel.

And do we, brethren, engage in this work so as becomes its high character, and the exalted motives and sanctions which enforce it? Let this question be seriously put by every one to his own conscience.

You are, this evening, professedly engaged in this work of promoting the religion of the Gospel. You have often before engaged in it: at least you have had frequent opportunities and entreaties so to be. In reference to the measure by which this duty is meted, suffer me to press the inquiry, "*What do ye more than others?*"

What do ye more than others, who have only temporal objects in view?

What do ye more than others, who are pursuing spiritual objects under circumstances less advantageous than your's?

What do ye more than others, who have only temporal objects in view?

See the man of business, rising early, late taking rest, and eating the bread of carefulness, that riches may increase. Is it necessary to compare the objects which he has in view, and the motives and sanctions which urge to them, with those presented to the Christian, in the promotion of the interests of the Gospel? Let me not be mistaken. I am far from denying that both may, and often do, meet in the same person. To be "not slothful in business," is, as well as being "fervent in spirit," and "serving the Lord," a part of Christian obligation.\* The means which Providence affords of increasing our worldly comforts, prosecuted in strict subserviency to Christian principles, may very properly occupy the Christian's attention and solicitude. By the blessing of heaven, they become, through pious and faithful agents, very efficiently contributive to the advancement of the great interests of religion. But that merely temporal pursuits may be a part of Christian duty, and even innocent and proper, they should leave to those pursuits which relate directly to God, to the soul, and to eternity, that superiour influence over human solicitude and care, which is proportioned to their infinitely more exalted character.

Is this so, my brethren? Do even the seriously inclined give any thing like the attention to those objects which promote the glory of God, and man's spiritual and eternal good, as to those which relate simply to the interests of worldly business, and the accumulation of worldly profits? If one half the time, solicitude, and labour, were bestowed by Christians

on the advancement of the great interests of the Gospel, that are given by mere and professed men of the world to schemes of worldly aggrandizement, would they not be branded as fanaticks, enthusiasts, bigots, or with some other epithet expressive of disapprobation and contempt? And shall the pursuits and profits of the world present the largest demands upon time, care, and labour; and God, eternity, and the soul, be totally disregarded, or heeded but a little, but unwillingly, or but occasionally? Brethren, how can I enforce this inquiry? Let but its simple terms come home to your hearts; and then answer, as in the presence of God, and as you must answer at his bar.

"What do ye more than others," whose objects are the pleasures of the world?

See how the votary of pleasure is occupied in his favourite pursuit. From a relaxation, it becomes a serious business. Needful rest is sacrificed. The enjoyments and duties of domestick life are lightly set by. The graver occupations of business are interrupted. Health is disregarded. Even the sacred duties of religion are made to yield. And what is his object? I need not tell you that it is but selfish enjoyment, and that but for the fleeting present. It does no good to others. It ministers nothing to rational reflection. It is often the price of moral depravation, of corporeal sufferings, and of the forfeiture of spiritual hopes, and everlasting life.

And yet, here, too, the children of this world set an example worthy of imitation. Compare, my brethren, the objects of the son of pleasure, and the motives which urge to their prosecution, with those which this and similar occasions propose to you; and say, "What do ye more than others," whose main pursuit are the pleasures of the world? What do ye more? What do ye *half as much*? What proportion do the contributions of this Christian community to religious purposes, bear to those which have in view merely temporal enjoyment? What is the proportion, brethren, in each of your cases individually? Lay the question, each one for himself, seriously to heart. It is proposed in the name of that God whose honour, of that community whose best interests, and of those immortal souls whose eternal happiness, is concerned. It is asked for the near interest which each of us must have in that strict inquiry, when the Judge of all the earth will demand an account of the stewardship which was designed for promoting the hallowed cause of the Gospel.

What do ye, the members of the Christian Church, to whom she has a right to look for securing the efficiency of those institutions by which she would strengthen and increase the influence of true religion, more than the patrons of those establish-

\* Rom. xii. 11.

ments which have in view the interests of literature and science?

Here, again, let me not be misunderstood. Far from me be the unworthy design or thought of derogating from the value of those studies and pursuits which raise man's intellectual character, minister to his purest temporal enjoyment, confer such valuable blessings on society, and in their legitimate influence, tend so much to advance the interests of true religion. But it is an unfortunate fact, that this influence is too often denied to them. Instead of acting in its wonted subservience to religion, human science not unfrequently raises against it the banner of hostility. It then becomes perverted and degraded; and ministering chiefly to the vanity and self-sufficiency of its disciple, shows in him the melancholy spectacle of finite intellect in rebellion against the infinite, and of mental researches prosecuted to the ruin of the soul.

Religion and science have both their seat in the bosom of God. Let them both be received in their proper connexion with him, and they will jointly tend to the promotion of his glory, and the spiritual and eternal welfare of his people. But let the latter be wrested from this its proper place, or be suffered to exert an influence undirected and unchastened by that knowledge which cometh down from God alone, and it will run out into every extent of folly and inconsistency.

Surely, then, religion demands the first and principal attention. It gives to science its highest value, and preserves it from degenerating into an awful curse. And is this demand proportionably heeded? Here, too, my brethren, let the appeal come home to the heart of every individual. Whether in the great business of ordinary education, or in the patronage and encouragement of institutions designed to advance the higher interests of human science, are Christians careful to evince that paramount regard for their religion which is demanded by its infinitely superior importance?

"What do ye more than others," whose object is the relief of merely bodily suffering?

It may safely be affirmed, that those charities are the most important which have in view the formation of religious and moral character. Their natural tendency is to diminish temporal sufferings. By leading to correct religious and moral views, they inculcate that honesty, industry, contentment, and sobriety, the want of which is such a prolific source of poverty, disease, and wretchedness. It is evidently, then, the natural and proper course to bestow our main efforts on those charities which tend to make good men, and to ward off the causes of much of the suffering that craves relief. When

that suffering, indeed, presents itself, the Christian heart must not, and will not, wait to investigate its cause; but will yield to the kind impulse of extending that relief for which ability is professed. Meanwhile, however, true Christian charity will dictate a main regard to that benevolence which, in the diffusion of religious and moral principle, seeks to avert the evils that indolence and vice bring in such profusion on our species.

This is the object of the institution now asking your continued patronage. It seeks to exert over the community that holy influence, which, instilling the fear of God, a knowledge of his will, and a due regard to religious obligation and responsibility, would secure the comfort and well being of thousands, who might otherwise be the miserable victims of improvidence and vice.

Even, then, in reference simply to this world, the comparison is decidedly in favour of those charitable institutions which have in view the imparting of religious knowledge. How much more, in reference to man's eternal destiny! To feed the hungry soul with the bread of life, and clothe the spiritually naked with the garments of salvation; to relieve that destitution which threatens everlasting misery; and to minister those means which tend to life and happiness eternal; must surely be the most genuine exercise of Christian philanthropy; and must confer, in a superlative degree, the happy consciousness of relieving the greatest necessities, and promoting the greatest good.

But, my brethren, the object which we have in view is prosecuted by many others with a zeal, perseverance, and liberality, worthy of all imitation. Is it enough, however, that we imitate? Ought we not to surpass? Under what circumstances do we engage in this work? In reference to these, and not with the view of particularly noticing those of others, I again put the inquiry, "What do ye more than others," who, under less advantageous circumstances, are prosecuting the same great object?

This institution, and its sister establishments, which, from time to time, prefer their claims to your patronage, originated in, and are connected with, one of the purest branches of the Catholick Church of Christ. This we conceive to be a powerful recommendation of their cause. No one can peruse attentively the Holy Scriptures, without perceiving that God, for his glory, and our best interests here and hereafter, has been pleased to require of us conformity to the system of religion which those Scriptures reveal. That system, we believe in our consciences, is embodied in the standards of our Church. We think that Church to be such in its organization, as it appears from Holy



Scripture and ancient authors, that Christ designed his Church should be; and such in doctrine and worship, as brings it into the strictest conformity with the word of God. This character of a truly apostolick and evangelical Church, we think that it is peculiarly calculated to maintain, by its requiring the constant use of a liturgy every way fitted to diffuse a general knowledge, and enforce a general reception, of apostolick and evangelical principles.

Whatever, then, we do to strengthen the cause, and enlarge the borders, of this Church, we think is the most legitimate means, and those which have the best promise of success, of promoting the great interests of the Gospel. And the more closely we adhere, in our efforts in this good work, to that primitive and evangelical bond of Christian unity which is afforded by the ministry, sacraments, worship, and doctrines of the Gospel, the more we think we do the work of the Lord in the way which the Lord himself hath ordained. Hence, then, the true policy—not the policy of sect, but that of sincere love and devotion to the cause of Christ—of our Church's engaging in this work as such, and in conformity with her distinctive principles. Her views of Gospel religion will not suffer those unnatural coalitions, which, built on the sacrifice of here some, and there other, distinctive principles, are strengthening the cause of a boasted liberality, but a real indifference, which is fast preparing the way for the abolition, or but light esteem, of the dearest truths of the Gospel, and thus increasing the deleterious influence of heresy and infidelity.

Our method, my brethren, of diffusing Gospel truth presents it as a whole. It ventures not to put asunder what God himself has joined. It would so advance the cause of Christ as it was advanced in its best days, by bringing men into union with his Church, and by its worship, ordinances, and instructions, using the means which he himself was pleased to appoint for their growth in grace, and their advancement towards spiritual perfection. It would urge, with all the earnestness with which it was urged in primitive times, to the preservation of the unity of the Church, as intimately connected with the purity of evangelical religion.

Institutions, brethren, organized upon such principles, possess, we think, an immense advantage, in doing their part in the great work of promoting the cause of Christ. We act upon this principle, whether we send abroad the Holy Scriptures, the Book of Common Prayer, other books of pious instruction, or the little tract; whether we provide the services of the missionary; whether we afford the means of rearing a duly qualified ministry; or

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And, my brethren, operating under circumstances so advantageous as our Church affords, "what do" we "more than others," who are prosecuting the same good designs without these advantages? Surely if to any, to us, the ten talents are committed. If of any, of us, therefore, other ten will be required. If there are among Christians those whose time, care, and labour, should be given the most willingly, and whose wealth should flow the most liberally, in the great cause of God, of eternity, and of immortal souls, they are the members of our Church, in strengthening the hands of those institutions by which she would advance that cause. Is it so, my brethren? Do we more than others?

The society now before you is one of those institutions. You are acquainted with its particular mode of operation. It is unnecessary to enlarge on the usefulness and importance of the distribution of religious tracts. These have long been established by the experience of the Christian world. A very valuable and efficient part of those operations of the venerable society in England for Propagating the Gospel in Foreign Parts, to which our Church is indebted for so long a course of nursing care and protection, consisted in this species of pious charity. The field in which that noble institution laboured is still immense, and still daily widening. The American publick is an inquiring and a reading publick. They want a continual supply of something to interest their minds and fix their attention. There is also prevalent a strong disposition to religious inquiry. Often, too, in a moment of leisure, the little tract will be taken up, when a larger volume, and even the Bible itself, would be thought of too formidable a size. Thus may some religious truth be enforced, some call to religious duty come home to the mind, or some religious example command regard, and lead to imitation.

Incessant supplies of tracts are afforded to every portion of the country, which tend to give false views of religion, and not a few devoted to the unhallowed purposes of infidelity and heresy.

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Very delightful is it to him in whom it has now devolved to plead the cause of this society, to look back to the period, more than fourteen years ago, when he was one of the few who took sweet counsel together for its organization. By the

blessing of God, the design was executed.\* Various new modifications have been introduced into the society, as circumstances appeared to require them. Its operations have been continued, until, by the same divine blessing, it has circulated 105,704 tracts. Nine thousand new tracts will soon be issued; which will make the total number which this society has, at various times, had in its depository, 125,955. This, it appears by the report, is all which the society has been enabled to do; inasmuch as the printing of the last mentioned 9000 will more than exhaust the whole of our disposable funds. This fact, my brethren, connected with the view, which we cannot doubt you entertain, of the importance and efficiency of this society, will, I trust, more than supply the defects of the humble appeal which has now been made in its behalf. Sharing the distinguished honour of being an instrument whereby the church, in the exercise of its legitimate peculiar functions, and by the nurture and admonition of its Divine Head, is to bring many sons unto glory, it asks that its hands may be strengthened in so good and great a work.

For the Christian Journal.

#### Modern Liberty.

WHEN a writer sets out to express his thoughts on any subject in which he feels an interest, his first concern is to make a good beginning. Sometimes he comes directly to the point, and carries his reader with him, at once, into the very depth of his subject. Sometimes the reader is to be insensibly led through a series of preliminary remarks, more or less connected with the matter in hand, to follow the author in his lucubrations. Frequently an extract from some other writer is made a sort of text or ground-work on which the essay is to be founded. As the latter suits my present purpose, I here present the courteous reader with extracts from two recent newspapers.

*"It is rumoured that one of the most celebrated Bishops of the Episcopal*

\* The society was instituted in October, 1810. It was then styled "The Protestant Episcopal Society of Young Men, for the Distribution of Religious Tracts." The following was the first Board of Trustees:—Dr. Henry U. Onderdonk, president; James Bartow, vice-president; the Rev. William Berrian, the Rev. William E. Wyatt, Dr. Samuel W. Moore, Samuel F. Lambert, William D. Titus, Edward W. Wilkings, John W. Chanler, trustees; Jackson Kemper, treasurer; Benjamin T. Onderdonk, secretary.

*Church in America has given in his  
adhesion to the see of Rome."*

#### COMMUNICATION.

*"The paragraph, which is going the rounds of certain newspapers, respecting 'one of the most celebrated Bishops of the Episcopal Church in America,' is wholly and unqualifiedly false.*

*"Editors who may have inserted the said paragraph, are respectfully requested to insert also this contradiction.*  
AN EPISCOPALIAN."

Now if I were to take the above passages as a text, and proceed to consider them *secundum artem*, I think I could draw from them a variety of not uninteresting and not unedifying matter.

*"It is rumoured."* What a field here for enlargement on the license allowed to that "little member," which does so much mischief in this wicked world! What a picture might be drawn of the unchristian extravagance to which it is indulged by many who not only profess and call themselves Christians, but better Christians than their neighbours, more holy, more vitally pious, more evangelical! A paragraph, too, might be given to the mere suggestion whether we do not sometimes see an austere opposition to certain worldly compliances, and social recreations, intimately connected, and perhaps naturally so, with tenfold more worldly and unevangelical indulgences in the spirit of the mind, and in the words of the mouth.

*"One of the most celebrated Bishops of the American Episcopal Church."*

The text is often to be explained by a reference to the context. In the present instance, however, the text contains all that is to be found on the subject, except by those who may happen to have some knowledge of the rumours to which such an honourable effort is made to give increased circulation. Now I happen to be one of those; and could mention names, not without authority, where credit for pulpit eloquence, Christian liberality, and evangelical piety, will have weight, in support of the propriety of designating, as the object of this vague attack, that truly and justly "celebrated" Bishop, whose whole professional career, because of



the unbending conscientiousness, and disinterested and successful labour, which have marked it, has been, like the earthly ministry of his divine Lord, the provoking cause of reproach, ill-will, and incessant misrepresentation.

"*Has given in his adhesion to the see of Rome.*"

The figure called *climax* is not without boldness, force, point, and conclusiveness. The writer of this part of the text is entitled to full credit for thus beautifying and enriching his short but pithy paragraph. As an Episcopalian, Bishop —, (I was about departing from the kind and liberal temper of my authour, by publishing the name, which he, in such a genuine spirit of evangelical liberality and forbearance, has mercifully concealed,) that is, "one of the most celebrated Bishops of the Episcopal Church," has had his share of the obloquy cast on his church generally, of having too great a liking for some of the "rags of popery." As a "high churchman," he has had dealt out to him a proportioned extraordinary share of this effusion of evangelical piety. As a firm and enlightened supporter of his principles, he has still more incurred the displeasure of certain righteous spirits. When he thought it his duty to oppose promiscuous Bible societies, promiscuous Sunday school societies, promiscuous missionary societies, promiscuous tract societies, and every other variety of promiscuous societies, associations, &c. &c. &c. which he believed, in his conscience, tended to the injury, and the ultimate subversion, of evangelical and primitive unity of order, and unity of faith, the signal was given for a host of calumniators,—his condemnation was considered as signed and sealed,—and popery is one of the mildest of epithets that characterises the system of railing accusation which has pursued him. The very natural compliment which has been paid him, of requesting his aid in the services of the *Protestant Church at Rome*, has afforded too glorious an opportunity to be lost. *He had been so far marked with the signal favour of his holiness, as to have been allowed to preach in St. Peter's!!!!* Eheu! jam satis! Here is a foundation deep and strong for one of the

clearest Q. E. D.'s that has ever been made out since the days of Euclid. *Popish tendencies, the abetting of popery,* and similar periphrastical charges, which have heretofore given ease to the spirit of holy indignation and of vitally pious zeal and concern, may now be laid aside, and rest for the righteous souls who had been thus sorely vexed, be found on the bosom of the broad charge, that he "*HAS GIVEN IN HIS ADHESION TO THE SEE OF ROME.*" And while this is ministering private consolation to those who have at length made the great discovery, and they are doing their best to bring others to a knowledge of the fact which is henceforward to screen the Protestant name from the charge of such outrageous anti-protestantism, a kindly editor is to lend his aid, that the tidings, under the modest and charitable garb of "*it is rumoured,*" may spread like wildfire, from Maine to Florida, and help on the godly work of bringing the Episcopal Church, and especially high-churchmanship, into disrepute.

But let me not forget that there is a second verse to my text.

"*The paragraph which is going the rounds of certain newspapers.*"

Now if I intended to enlarge, or rather, perhaps, the reader will think, if I had not enlarged so much, I might give a moment to the phrase, "*certain newspapers,*" and pay my respects to "certain" worthy editors, whose very meat and drink it seems to be to do what in them lies to help on the little, low, and unchristian prejudices, which it comports very well with the professed *liberality*, but real *bigotted sectarianism*, of the present day, should be encouraged against the Episcopal Church; or if that be too unceremonious towards some good friends in this bond of liberality, against a *portion* of that church. But I pass over this, and proceed with the text.

The paragraph, &c. "*is wholly and unqualifiedly false.*"

Now this is plain speaking. This is what I like. It is what may be called *close preaching*; and I have no doubt that even if it cannot stop the unruly member aforesaid, it will be an effectual quietus to our rumour-publishing edi-

tors. It is a strong dose, but seasonably administered. None will dare publicly to give farther currency to the rumour. Indeed, it requires no small exercise of charity, at the expense of the good sense of these editors themselves, to suppose that they did not know in their hearts that the rumour to which they thus gave increased currency was, indeed, to use the uncere- monious but honest language of the text, "WHOLLY AND UNQUALIFIEDLY FALSE."

From a brief view of the text, it is usual to proceed to some general practical remarks. The reflections which led to the writing of this article, and were suggested by what I have assumed as its text, were connected with the title, "*Modern Liberty*," which has been given to the piece. This acme of the charges which have been brought against "one of the most celebrated Bishops of the Episcopal Church," led me to ask, Where is the evidence of the great and increasing *Christian liberty* which is the boast of our times? O! we are pointed, in triumph, to Bible societies, missionary societies, tract societies, Sunday school societies, Bethel Unions, prayer meetings, and a great variety of other societies, unions, meetings, associations, &c. &c. in which Christians all meet in sweet accord; and this produces Christian liberty. Here are no bigotted attachments to creeds, no blind submission to a definite ministry, no being tied down to certain sacraments and forms of worship. We meet as brethren; and each sacrificing his peculiar views, we take what remains of religion, in which we all agree, and make that the cementing principle of our blessed fellowship. Well. Grant for a moment that Christian unity and liberty are inconsistent with that evangelical principle of unity which is established in the doctrines, ministry, and sacraments of the Christian church. How far extends the godly liberty thus engendered and fostered? I have looked pretty closely into this matter, and seen enough to satisfy me that it is little else than the unity and liberty of sect; something like the *liberty of conscience* established by the first settlers of New-England, which, it has

been facetiously but not untruly said, consisted in every man's privilege of thinking as he pleased, *provided he thought right*. What measure is meted out by these great friends and boasters of liberty, to those who differ from them, and do not think it their duty to come into their councils? Let the treatment of the distinguished individual, the gross calumny against whom has led to these remarks, reply in part. Let the notice which is usually taken of the objections and objectors to the promiscuous religious associations above mentioned, be considered. Let the treatment which what is called high churchmanship generally receives from these liberal men, be taken into the account. Let us see to what extent charitable allowance is made for difference of opinion as to the proper view of evangelical piety. Let us ask who are those among the clergy and laity of our church who are the perpetual themes of eulogy, when this liberty is to show its triumph over sectarian feeling. An accurate observer cannot but see that the charity of this newly organized Christian community is as truly sectarian as any other. There are doubtless in this community many truly sincere Christians, who have been wrought up, or have wrought themselves up, into the persuasion, that pure evangelical religion may exist without laying any great stress on a ministry, on sacraments, or on doctrine; and that, therefore, real Christians should form a bond among themselves, in which these are not to be matters of discussion or of difference. This sect, as well as every other, has a right to cherish, and by all proper means, to strengthen, its cause. But let it not set up for the credit of establishing among Christians any new influence of real Christian liberty. With proper decorum, and in an evangelical temper, let it oppose those who, contrary to what they think right, deem the Christian ministry, sacraments, and doctrines, essential to Christian unity. What is objectionable, and strongly objectionable, in them is, the license which too many seem to think their great *cry* of liberty gives them to indulge in the most illiberal and unchristian treatment of the motives and

views of those who differ from them. Believing as I do, that the ministry, sacraments, worship, and doctrines of our church, furnish what once was, and ever ought to be, the true bond of Christian unity, "the apostles' doctrine and fellowship, and breaking of bread, and prayers,"\* I must confess myself an humble advocate of those views of the Christian system, and of consequent Christian duty, which have exposed "one of the most celebrated Bishops of the Episcopal Church" to the cruel mercies of the misnamed liberality of the day. I would that the voice of an humble individual could have any effect in inducing churchmen to see and feel that these views are in the greatest accordance with holy scripture, and primitive christianity! Without judging others, and at the same time unawed by their reproaches, let the members of the Episcopal Church strengthen her hands in all their efforts to promote the interests of the gospel. In her system, the gospel is constantly kept in view, every way recommended, and most powerfully urged. The *liberal sect* has little or no system of any kind, and on the contrary, is unfavourable to any. This is seen, and known, and improved, by those who would reject, as an unauthorized *system*, the dearest and most precious truths of the gospel. Their purpose is exactly answered by the popular liberality of the day. They are rejoicing in the advantage which that liberality is giving to their unhal- lowed cause. Of this advantage, I am certain, many of the favourers of that liberality are not aware. But it is working surely; and the time will come when true Christians will see that they who, for conscience sake, endured the charge of bigotry and illiberality, were keeping alive that principle of primitive order which will prove the most welcome refuge of the friends of primitive faith and primitive piety. N. L. K.

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*For the Christian Journal.*

*Interior of a Parish.—No. I.*

THE time devoted to travelling this season, and my advantages in selecting

religious society, have afforded nume- rous sources of observation. I take pleasure therefore in communicating, through your paper, a representation of what I have seen and heard.—On my arrival at ———, my letters of intro- duction procured me an acquaintance with the pastor of the church and the people of his charge; and the observa- tions being of a general nature, as such they shall be communicated—having reference however especially to the in- ternal state of the parish.

The congregation here is regularly increasing: since the ministrations of the present pastor there have been add- ed, through God's blessing, to the church several families. This circum- stance undoubtedly is very encouraging, and will warrant the expectation of the promise which is to follow of his spiri- tual blessing. The true seed of the word is productive of much fruit; and the gospel of Jesus Christ is like a can- dle set upon a table, in order to dissemi- nate its light in all directions.

With this prospect before us, there is much to be hoped for: both from preaching and from our visitations, there are many advantages to be gained: much religious information may be de- rived from colloquial opportunities for explaining the scriptures. Many of those whom we have visited are well disposed towards the church, and freely converse on the subject of religion; but it is absolutely necessary to seek for these opportunities of the divine illumina- tion. Our natural disposition leads us to a different course, and unless these subjects are brought into the view of pa- rishioners, the conversations will most generally have a bearing quite contrary to their spiritual concerns. If the visits to the congregation therefore are to be made beneficial in this respect, there must be especial regard paid to the se- lection of subjects; for individuals may be induced to take a part, though per- haps too diffident to introduce a reli- gious conversation. The best plan of producing good effects appears to be, not to make too long visits, but to make them frequently. There will be persons always found somewhat luke- warm, and some also who endeavour to avoid or divert the subject; but

\* Acts ii. 42.



these circumstances must not be yielded to; we must persevere in a steady course, and with a single eye to God's glory.

This is the manner in which I have found my reverend friend at the present time engaged, endeavouring, as occasion may require, by every possible means that in him lies, to keep up the spiritual interest of his flock. His visits around the parish have been so far beneficial, that several families have been induced to promise attendance on divine service: at all events, there is an excitement commenced, and a fair prospect of filling a church which, I am sorry to say, previous to his ministrations, was rather in a desponding state. In proof of which there need only be added the depreciation of the number of the communicants, as well as the irregular administration formerly of that holy ordinance. O that men could but see that beauty and comeliness in the Saviour, which would bring them voluntarily to his altar, that they might derive light, and life, and immortality in following his divine commands.

Part of those who attend divine worship at the present season are not to be permanently counted on: some of them, for a few of the last times of attendance, were only strangers: but inasmuch as we are all travellers and strangers in a land which is conveyed to us in promise of a better, let us wait patiently abiding in the good old way of duty, and rejoice in hope. The congregation here are made up of persons chiefly attached to the episcopal worship, who know how to appreciate and how to criticise the preacher; but of the latter nothing has come to my ears. This is satisfactory, and certainly a fact which speaks that good may be expected to result. His plan has been to follow up a subject, so that when interested the audience may not wish to loose a sermon, and thereby be induced to give regular attendance. Let us not be discouraged in our Christian course: let every one that nameth the name of Christ depart from iniquity, for the Lord knoweth them that are his.—If these communications can contribute but a small mite to the usefulness of your paper, it will afford me pleasure in continuing them.

*For the Christian Journal.*

*Miscellanea Theologica.*

No. II.

"Straws show which way the wind blows,"

Says the old adage. Moved by its admonition, Messrs. Editors, I wish to call the attention of yourselves and your readers to a practice which, by its adoption by high authorities, has attained a degree of importance to which it might else appear scarce entitled. I refer to the frequent irreverent, not to say profane, use of Scripture language and expressions for the conveyance of sentiments incongenial and derogatory. Accustomed from my youth to reverence the BIBLE as emanating, if not in its very language, at least in its every sentiment, from the DEITY himself, the application of its hallowed phrases to meaner subjects, and, above all, in connexion with any thing that approaches to the ludicrous, is highly revolting to my feelings. Such a practice indicates, methinks, the existence in the mind of the author of a portion of that disregard for revelation—that contempt for holy things—which it certainly has a tendency to produce in the incautious or inexperienced reader. "The man who laughs at my surplice," said the good old vicar, in commenting on the legend of his Velvet Cushion, "will soon laugh at me." Just so he who accustoms himself to make light of the phraseology of his Bible—to use it as he would his Horace, to give point to a jest, or polish to a rounded period,—will not long refrain from cavilling at its sentiments, and ridiculing its peculiar doctrines. God forbid that I should impute to those who are now guilty of the *indiscretion*, an intention to proceed to the commission of the *crime*! yet the dread of such a result in some of the parties concerned, occasionally occurs upon the perusal of such passages as the following.

In the Quarterly Review for March, 1825, a short and well written article on the works of Washington Irving, abounding in lively *badinage*, is closed thus: "with hearty good will, playfully, but we hope not profanely [q?] we exclaim, as we part with him, 'very pleasant hast thou been to me, brother

Jonathan!" "To him who is acquainted with the passage of holy writ whence this exclamation is extracted, what must be the sensations which its application will excite? The pathetic strains of David mourning the dissolution of the tenderest friendship, forming part of one of the most touching elegies in existence, are tortured into an expression of gratification derived from the perusal of *novels*, of which the whole point (sc. a *pun*, the meanest of false wit,) consists in a slang term indicative of the country of the author. Such usage would be *barbarity* if a mere *profane author* of acknowledged excellence were concerned, but with relation to the *Bible*, it is almost *sacrilege*.

This single instance is sufficiently deserving of notice, yet would scarcely have received it, had not similar, though less notable, errors been repeatedly observed in the same publication. Take, as an instance which at the moment recurs to my recollection, a passage in the commencement of an article in No. 59. "During the reign of the Goths, lived the famous Cassiodorus, and yet more famous Boethius, whose verses Scaliger scruples not to call divine; and though 'darkness, clouds, and thick darkness,' beset the country, under the barbarous dynasty of the Lombards, yet in the ninth century, we discover a ray of light again breaking out, a stirring amongst the dry bones, &c." Here a phrase taken from a sublime description of the circumstances of the giving of the Mosaic law, is applied, without either rhyme or reason, to the literary condition of a nation. Either of the expressions, 'darkness,' 'clouds,' or 'thick darkness,' would have been appropriate and adequate to the conveyance of the proposed idea, while, by the dismissal of the other two, the figure would have been rendered more chaste, and the objectionable reference to holy subjects avoided. But no! the relish must be heightened, even at the expense of propriety, by an allusion to Scripture, and accordingly all three are introduced; and, lest even this should not suffice to mark the reference, in signs of quotation! The second scriptural phrase in this same passage, is, if possible,

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still more objectionable. An expression, entirely incongruous to the subject, and conveying sensations rather horrible than pleasurable to the mind, is drawn from one of the most sublime and significative of the prophetic visions, for no other reason, that I can discover, but to show the author's acquaintance with the Scriptures, and power of turning them into ridicule. The immemorial use of this vision by Christian preachers to express renewal of heart, and conversion to God, must render its misapplication still more disgusting to the pious mind.

But the publication from which these examples are extracted, does not afford the only instance of the practice under censure. The deservedly esteemed historian Hallam, repeatedly errs in a similar manner. The only proof of this which at present occurs, is one not so striking as either of the above, but still sufficiently liable to rebuke. "Italy," says he, (vol. i. p. 198, Am. ed.) "for revenge threw away the *pearl of great price*, and sacrificed even the recollection of that liberty which had stalked like a majestic spirit among the ruins of Milan." The whole passage, from which this sentence is extracted, is fine, but is certainly not improved by the introduction of a scriptural phrase, which every Christian must appropriate to a single idea, differing widely from, and far excelling, that which in the text of Hallam it is forced to convey.

In a production of later date, and more immediately interesting to ourselves, this error assumes another shape. Professor Everett, in his oration before the Phi-Beta-Kappa, at Cambridge, in 1824, has the following passage:—"When we behold him [the American emigrant] for ever flying westward from civil and religious thralldom, bearing his household gods over mountains and seas, seeking rest and finding none, but still pursuing the flying bow of promise, to the glittering hills which it opens in Hesperian climes, we cannot but exclaim with Bishop Berkeley, &c." A queer mixture of puritanism, paganism, and profanity! No one, unacquainted with the real state of our country, could form any other conclusion from this passage, but that the

emigrants to whom the author alludes, were pagans, leaving a Christian country, in order to pursue their idolatry in freedom. The phrase 'seeking rest' is an indecorous citation of Scripture language, (Matt. xii. 43;) rendered doubly so by its connexion with the pagan figure of 'household gods.\*' The expression 'bow of promise,' if it has any meaning, must refer to the bow of covenant with Noah. What connexion the latter has with the subject, I am at a loss to perceive. To crown the whole, a Christian bishop is introduced, to wind up this medley of heathenism and Scripture with a poetic allusion to the four empires! Ohe jam! But I am tired, and probably my readers are not less so, of these instances of *what ought not to be*. I may compensate for my own deficiencies, by introducing to them the following extract from the judicious and energetic Foster.

"It may be necessary to advert to the high advantage and propriety of often introducing sentences from the Bible; not only in theological, but in all grave moral composition. This is so obvious, if we believe in the divine authority of the Scriptures, that a writer incurs the hazard of appearing foolish in saying that he approves such an introduction of sacred expressions. There can be no need for me to repeat, what has been repeated innumerable times, that passages of the inspired writings must necessarily be cited, in some instances, in proof of the truth of opinions, and may be most happily cited in many others, to give a venerable and impressive air to serious sentiments, which would be admitted without a formal reference to authority. Both complete sentences, and striking short expressions, consisting perhaps sometimes of only two or three words, may be thus introduced with an effect at once useful and ornamental, while they appear

pure and unmodified amidst the composition, as simple particles of Scripture, quite distinct from the diction of the writer who inserts them." "Whatever dignity characterizes the great work itself, is possessed also by these detached pieces in the various places where they are inserted. And if they are judiciously inserted, they impart their dignity to the sentiments which they are employed to enforce." With the simple question, What dignity do the citations of Scripture which have been brought before your notice, possess in themselves, or impart to their context? I will take my leave, subscribing myself your humble servant, P. D. G.

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*Education Society of Pennsylvania.*

In giving place in our Journal to the constitution of this society, we deem it proper to accompany it with the following extract from the admirable address of the society to the members of the Church; and we add our warmest wishes for its prosperity and the extension of its object.

"We cannot conclude without advertising to that feature of the constitution by which the society is intimately connected with the General Theological Seminary of the Protestant Episcopal Church. Our beneficiaries, in all cases where their circumstances do not, in the opinion of the board of directors, absolutely preclude it, are to receive their theological education at the contemplated seminary. We consider that an institution, auspiciously founded as it was, by an unprecedented unanimity in our highest legislative council, and concentrating the interest and exertions of a very great majority of the members of our communion, not only as intimately associated with the general prosperity of the Church, but as the most important and effectual means of accomplishing the designs of our society. Our object is, to furnish the beneficiaries under our care with a thorough and well grounded theological education. How can this be so well effectuated as by committing them to the instruction of a seminary, in all respects admirably adapted to the end; whose professors in the various departments of a theological course, are eminently qualified for their respective functions, and which holds out every required security for the faithful execution of the important trust. As members of this diocese, we feel flattered by the circumstance that two of its chief professors, the Rev. Drs. Turner and Wilson, were taken from among us; and while this very

\* This expression is a favourite with Dr. E. he had used it just before; (p. 35.) "the language, the manners, the institutions, to which he has been reared, carried with his household gods, to the foot of the Rocky mountains." A sentence, singular, to say the least, when considered as coming from a pretender to Christianity! It reminds me of an excellent little tract on the prevalence of heathenism in the Scholar Armed, which I would recommend to the attention of your readers.



naturally excites a partial consideration for the seminary with which they are connected, their tried talents and established reputation ought to secure for it our unlimited confidence."

*Constitution of the Education Society of the Protestant Episcopal Church in the Diocese of Pennsylvania.*

*Article 1.* The object of this society is to promote the education of pious, learned, and orthodox ministers, for the Protestant Episcopal Church.

*Art. 2.* Any person whose annual subscription shall not be less than three dollars, shall be a member of this society: and such persons as shall at any time pay to the treasurer thirty dollars, shall be members for life.

*Art. 3.* A permanent fund shall be created of all bequests and donations which shall be granted for that purpose, and of all life subscriptions; and all other monies shall be subject to the order of the directors.

*Art. 4.* The officers of this society shall be a president, two vice-presidents, a corresponding and a recording secretary, and a treasurer, and twelve directors, and such other officers as shall be found necessary; all of whom shall be chosen by ballot, annually.

*Art. 5.* The office of patron of this society shall be respectfully tendered to the bishop of the diocese for the time being, who, *ex officio*, shall be a member of the board of directors. The trustees of the General Theological Seminary, elected by the convention of the diocese of Pennsylvania, shall, *ex officio*, be members of the said board, with all the privileges of other members thereof.

*Art. 6.* The society may elect by ballot, such persons honorary vice-presidents as may be deemed expedient.

*Art. 7.* The society shall annually appoint by ballot twelve directors, who, together with the patron, the trustees of the General Theological Seminary elected as aforesaid, and the other officers of the society, shall constitute a board of directors; whose duty it shall be to solicit, and likewise appoint and instruct agents to solicit, aid to the funds of the society. They shall also make all appropriations, and likewise superintend the examination of candidates for the assistance of this society. They shall further have the power of appointing agents to examine and recommend candidates at a distance from the board; and generally of transacting all business necessary to the successful operations of the society, not otherwise provided for by the constitution; and besides, the board shall exhibit annually by report, a fair record of their proceedings to the society.

*Art. 8.* Candidates for the assistance of

this society, may be aided in any state of their education preparatory to the ministry; but no candidate shall be assisted, except in very peculiar cases, without producing from pious and respectable persons, unequivocal testimonials of irreproachable moral and religious character, of good capacity, and of circumstances requiring aid; and no one shall be continued a beneficiary of this society, whose tutor or tutors shall not annually exhibit to the directors satisfactory evidence that his diligence, literary proficiency, piety, and orderly conduct, fully qualify him to be worthy of the sacred office; in addition to this, each beneficiary, after admission into college, or during the continuance of his classical studies, shall semi-annually exhibit to the board of directors a written declaration of his continued and serious purpose, to devote his life to the Gospel Ministry in the Protestant Episcopal Church.

*Art. 9.* Every beneficiary of this society shall be considered as under an obligation to pursue his theological studies at such seminary as is, or may be, established by the General Convention of the Protestant Episcopal Church; unless, in the opinion of the board, there are circumstances in the case rendering it inexpedient.

*Art. 10.* If any person who has been aided by the society, shall not devote himself to the Gospel Ministry of the Protestant Episcopal Church, he shall be expected, within a reasonable time, to refund the sum expended for his education, with lawful interest, if required by the directors.

*Art. 11.* Special meetings of the society may be called whenever the board of directors may judge expedient; or on the application of twelve members of the society to the presiding officer.

*Art. 12.* The treasurer shall invest the funds of the society in the safest and most productive ways, pay all orders of the board, and annually render to the society a written account of all receipts and expenditures within the year, of the amount of its funds, and of the manner in which they are invested; and he shall furnish the board with a statement of the accounts whenever it is required.

*Art. 13.* The society shall meet annually in Philadelphia, on the day appointed for the meeting of the convention of this diocese, or on such other day in the month of May as shall be previously determined by the board of directors, to elect officers, to hear the report of the directors, and of the treasurer, and to transact other necessary business: provided, however, that if at any such annual meeting the election do not take place, the officers for the time being shall continue in office until the appointment of their successors at the next annual meeting, or at such other meeting

of the society as shall be called by the board of directors for the purpose.

*Art. 14.* Every meeting of the society, and of the directors, shall be opened with prayer.

*Art. 15.* Any person who shall at one time pay two hundred dollars into the treasury, shall be an honorary vice-president for life.

*Art. 16.* The directors shall have power to supply any vacancies that may occur in the board, or in the officers of the society, till the next annual meeting.

*Art. 17.* No alteration of this constitution shall be made, except on recommendation of the directors, and by vote of three-fourths of the members present at an annual meeting, or unless the proposed alteration shall have been submitted to the society, in writing, at a previous meeting.

#### *Officers of the Society.*

Right Rev. Bishop White, *patron*; Hon. William Tilghman, *president*; John Read, J. R. Ingersoll, *vice-presidents*; J. M. Read, *treasurer*; Charles S. Coxe, *recording secretary*; Rev. L. S. Ives, *corresponding secretary*.

*Directors*—William Meredith, Rev. William H. De Lancey, Edward S. Burd, Charles Wheeler, Thomas J. Wharton, N. Chapman, J. C. Lowber, William Robinson, Edward Twells, Thomas Cadwalader, William M. Meredith, Edward Wallington.

*Trustees of the General Theological Seminary, ex officio members of the Board of Managers.*—Rev. Jackson Kemper, Rev. George Boyd, Rev. Gregory T. Bedell, Rev. James Montgomery, Rev. Benjamin Allen.

#### *General Theological Seminary.*

AGREEABLY to our promise in the last number, we present our readers with a summary of the proceedings of the trustees of this institution at their late meeting, held from the 26th to the 29th of July inclusive.

There were present four bishops: viz. Bishop White, Bishop Kemp, Bishop Croes, and Bishop Brownell. Fifteen clerical, and eleven lay trustees attended, from seven of the dioceses of the Church.

Mr. Daniel E. Huger, of South-Carolina, was elected a trustee in place of Mr. Benjamin Huger, deceased; and Mr. David E. Evans, of (Batavia) New-York, in place of Mr. P. S. Van Rensselaer, deceased.

Mr. E. R. Jones was re-elected treasurer, and the Rev. H. U. Onderdonk secretary. The standing committee (which includes the treasurer and secretary, and the bishops in New-York at any time of meeting) are the Rev. Dr. Harris, the Rev. Dr. Lyell, the Rev. W. Berrian, the Rev. Dr. Milnor, the Rev. Dr. Wainwright, the Rev. W. Creighton; Mr. T. L. Ogden, Mr. I.

Lawrence, Mr. D. S. Jones, Mr. T. S. Townsend, Mr. H. M'Farlan, and Mr. J. Lorillard.

Professor Verplanck, "finding that the interruption of other duties, and his necessary absence from the city during the greater part of the session of the seminary, rendered it impossible for him to discharge the duties of his professorship," tendered his resignation of that appointment: whereupon it was "Resolved, that the resignation of Professor Verplanck be accepted; and the thanks of this board be presented to him for the ability and attention with which he has discharged the duties of his appointment, and their assurance of regret at being deprived of his talents and valuable services." The faculty were directed to make provision for the instruction of the students in the branches before taught by Professor Verplanck.

The general funds of the seminary amount to - \$83,644 90  
The sums paid for scholarships amount to - 7,991 73  
The building fund—  
(Paid \$7,228 72 } Total - 10,467 72  
Unpaid 3,239)

The annual income of the seminary is estimated at \$5,018 69; and the annual expenditure at \$5,300.

Mr. Lawrence, Mr. M'Farlan, and the treasurer, were re-elected the finance committee.

Two of the statutes were altered (the same which were modified in May, 1823) The effect of these alterations is as follows:—

The annual meeting of the trustees is to be held on the fourth Tuesday in June in each year; during which meeting the examination of the students and the commencement are to take place. In the years of the assembling of the General Convention, there is to be a second meeting of the board, on the Wednesday of the week preceding that in which the convention meets.

After the present year, the first session of the course of study is to commence on the first Monday in October; and the second session is to terminate on the last Saturday in June.

The subject of the revision of the course of study was postponed to the next annual meeting of the board.

Mr. William R. Whittingham, who had just completed the course of study in the seminary, and received the testimonial, was appointed librarian. He was also allowed to reside at the seminary, and enjoy the academic privileges of a fellow of the institution; there being as yet no fellowships established.

It was ordered by the board, that the standing committee ascertain, before the close of the present year, the amount of

"monies in any way given or contributed" in each diocese, "to the funds of the seminary," whether to the general fund, the building fund, for scholarships, or for other purposes; and that the secretary then transmit, without delay, to the secretary of the convention of each diocese, the amount of contributions received from it; and also communicate the amount of all the contributions of the several dioceses to the secretary of the General Convention; to the end that it may be understood how many trustees every such diocese is "entitled" to elect, on the ground of its contributions, according to the third article of the constitution.

The following is the report of the faculty for the past year:—

The faculty of the General Theological Seminary beg leave to present to the trustees their annual report of the state of the institution.

At the beginning of the first session seven students were admitted, viz. South-land Douglass, A. B. of the eastern diocese; Clement F. Jones, A. B. of Pennsylvania; William A. Curtiss, A. B. of New-York; Edward W. Peet, A. B. of Connecticut; Samuel Fuller, jun. A. B. of New-York; Dexter Leland, A. B. of South-Carolina; and John W. Curtiss, A. B. of New-York: all of whom became members of the third class, except Mr. Douglass, who, upon examination, was found qualified for admission into the second. On the 6th of December, Henry V. Johns, A. B. of Delaware, was admitted a member of the third class; on the 20th, William H. Lewis, of Connecticut; on the 17th of January, 1825, Thomas Young, A. B. of South-Carolina; and on the 21st of March, Hiram Adams and George Hinton, both of New-York. Mr. Phœbus, who intended when he entered the seminary last year, to remain four years, thought it most advisable to review the studies of the first year, and therefore continued a member of the same class. On the 10th of January, Messrs. Hoyt and Davis left the seminary—the former from ill health and other causes, and the latter in consequence of an appointment to a tutorship in Union College. On June 6th, Mr. Page also left the seminary, in order to make the necessary preparations for receiving deacon's orders as soon as possible. The number and names of the students now in the institution are as follows:—First class three, viz. Messrs. Holmes, Howell, and Whittingham; second class nine, viz. Messrs. Crosby, Douglass, Griffin, Hicks, Hutchins, Keese, Pyne, Shelton, Stone; third class twelve, viz. Messrs. Adams, A. Curtiss, W. Curtiss, Fuller, Hinton, Johns, Jones, Leland, Lewis, Peet, Phœbus, Young: in all twenty-four. Mr. Phœbus is absent in consequence of ill health.

The course of study pursued has been in general the same as that of last year. The professor of Greek and Oriental literature has facilitated the progress of the second class with the professor of biblical learning and interpretation of Scripture, by directing their attention to those portions of Hebrew which are closely connected with the study of some parts of the epistles. The duties of the professor of pastoral theology and pulpit eloquence have been performed by the professors in rotation, as reported last year.

In concluding their report, the faculty mention, with much pleasure, that the Society for the Advancement of Religion and Learning in this state, have voted to their disposal \$ 500 for the purchase of elementary books and others in frequent use in the seminary. Part of this donation has already been appropriated, as will be more fully seen in the report of the library committee.

Respectfully submitted to the trustees.

By order of the faculty,

SAMUEL H. TURNER, Chairman.

New-York, July 26th, 1825.

The trustees attended with great satisfaction the examination of the students, and the commencement. They also attended the laying of the corner-stone of the seminary building at Greenwich; of which ceremony an account was given in our last.

#### Commencement of Columbia College.

THE annual commencement of Columbia College was celebrated in Trinity church, on Tuesday, the 2d of August, 1825. The procession was formed at the usual hour, at the College-Green, and proceeded to the church.

After the exercises of the day, degrees were conferred on the following persons: Walter Nichols, James A. M. Gardner, Anthony L. Robertson, Oliver S. Strong, William E. Laight, Edward E. Mitchell, Robert W. Harris, John J. Schermerhorn, John M'Keon, Alexander S. Leonard, William Wilson, Ferdinand Sands, Peter Wilson, Isaac T. Minard, N. Marius Graves, J. Fletcher Smith, George P. Cammann, Jacob Harsen, Wessel S. Smith, Wm. G. Peshine.

The degree of master of arts was then conferred on the following gentlemen, alumni of Columbia College, viz. Edward Willet, Josiah D. Harris, Junius Thompson, Theodore F. King.

The honorary degree of master of arts was conferred on the Rev. Wm. Shelton.

The degree of D. D. was conferred upon the Rev. H. L. P. F. Peneveyre, rector of the church du St. Esprit, in the city of New-York; upon the Rev. John M'Vickar, professor of moral philosophy, &c. in Columbia College.



The degree of LL. D. was conferred upon John C. Calhoun, vice-president of the United States; upon Joel E. Poinsett, minister plenipotentiary from the United States to the Republic of Mexico; upon Stephen Elliot, of Charleston, South-Carolina; and upon Nathaniel F. Moore, professor of the Greek and Latin languages in Columbia College.

#### *St. Stephen's Church, New-Hartford.*

On Monday, July 11th, the corner-stone of a new building to be styled by the above name, was laid in the village of New-Hartford, Oneida county, in this state. Divine service was celebrated by the Rev. M. A. Perry, rector of St. Matthew's church, Unadilla, and a sermon preached by the Rev. H. Anthon, rector of Trinity church, Utica. After these exercises, the congregation proceeded to the spot selected for the church, where prayers were offered up and an address delivered by the Rev. A. C. Treadway, minister of the Episcopal congregation at New-Hartford. A leaden box was deposited in a cavity in the stone, containing, among other interesting documents, a copy of a deed of 130 acres of land, the munificent donation of the Hon. Judge Sanger, towards a permanent fund for the support of the clergyman. This highly esteemed individual has also contributed \$700 and a lot of ground for the building.

#### *Important Discoveries.*

It is stated in some of the periodical publications, that Angelo Maio, pursuing in Italy his palimpsest researches, has discovered voluminous fragments of Polybius and Diodorus; an entire book of the latter, containing details of the Phœnicians; and numerous fragments of Menander.—*Christ. Obs.*

#### *Improvements in the Egyptian States.*

Mohammed Ali Pacha, the viceroy of Egypt, among other projects for the improvement of his states, has lately established telegraphs from Alexandria to Cairo, and relays of horses for the despatch of couriers. He has also founded a college, supported by himself, at a short distance from Cairo, in the palace of his son, Ismael Pacha: it already contains one hundred students. Some of the students are studying the European languages, for the purpose of translating the works which Ali Pacha intends to introduce. He has also established a printing press, and published an Arabic and Italian Dictionary, with some military works, translated from Italian into Turkish. It is his intention to build an hospital for persons infected with the plague; and, by the precautions he prescribes, it is

hoped that Egypt may be freed from this distemper. French and Italian physicians are sent all over the country to vaccinate the children; a measure the more extraordinary, as it opposes the strongest religious prejudices of the people. The country is making rapid advances in agriculture and commerce, particularly in the culture and exportation of cotton.—*Ibid.*

#### *For the Christian Journal.*

#### *Hymn for Missions in our own Country.*

Missions in our own country! an inspiring theme: where are missions more required than among Christians in danger of relapsing from their faith! You have already, Messrs. Editors, given a place to hymns on this subject: may I hope that you will be so indulgent as not to reject my humble effusion?

*Isaiah xxxv. 1.*

When, Lord, to this our western land,  
Led by thy providential hand,  
Our pilgrim fathers came,  
Their ancient homes, their friends in youth,  
Sent forth the heralds of thy truth  
To keep them in thy name.

Then, through our solitary coast,  
The desert features soon were lost;  
Temples and spires arose:  
Our shores, as culture made them fair,  
Were hallow'd by thy rites, by pray'r,  
And blossom'd as the rose.

And O! may we repay this debt  
To regions solitary yet  
Within our spreading land!  
Brethren, in yet unhallow'd soils,  
Of thee depriv'd, engross'd with toils,  
Our care, our aid demand.

Saviour! we own this debt of love:  
O shed thy Spirit from above,  
To move each christian breast,  
Till heralds shall thy truth proclaim,  
And temples rise to fix thy name  
Through all our desert West!

ATLANTICUS.

#### *Obituary Notices.*

Died in this city, the Rev. ISAAC LOW, late of the General Theolog. Seminary of the Prot. Epis. Church. In the death of this amiable and interesting young man, the Church has met with an irreparable loss. Zealous for her welfare, and sincerely devoted to the cause of his Redeemer, he completed the course of preparatory studies, notwithstanding the feeble and declining state of his health. After having spent one winter in the West Indies and some time in Europe, he found it necessary to leave home a third time, on account of the severity of our winter, and went to Savannah in December last, hoping to derive some benefit from the milder and more balmy air of a southern climate. An opportunity of being useful in that destitute portion of the Church presenting itself soon after, he applied to the

Right Rev. Dr. Bowen, of the diocese of South-Carolina, for ordination, and was accordingly admitted to the holy order of deacons, on Sunday, the 9th day of January last. His zeal, however, proved too great for his strength, and he was unable to officiate more than four or five times. As soon as the season admitted of it, he returned to the bosom of his family, and continued to sink gradually, yet rapidly, and finally expired on the evening of Thursday the 11th August, aged twenty-three years and three months.

To speak of his private character, is but to depict an assemblage of virtuous dispositions, rarely combined in the character of an individual. His piety was even and constant, free from ostentation, and sincere: his disposition gentle, cheerful, and engaging: his manners open, mild, and condescending. In short, he won the esteem of all who knew him. As a friend, he was faithful, generous, and unchanging; and those who were united to him in this endearing relation, must acknowledge the happiness of the hours which have been spent in the cultivation of it—very pleasantly did they pass, and moved smoothly and swiftly along—they are gone, but have left a relish and fragrance upon the mind; and the remembrance of them is sweet.

Nor was his goodness less to be admired in the scenes of domestic life: there, in the small, harmonious circle, his loss will be felt with peculiar severity. As a son, kind and affectionate; as a brother, devotedly attached to each member of his family, but particularly to her who attended him in his last sickness, comforted him in all his pain, soothed his pillow, and anxiously watched over him in his slumbering moments—one, on whose soul the last farewell look of a beloved and expiring brother is engraven in lines of adamant—one, the measure of whose bereavement can only be equalled by that of a devoted father.

Dark indeed as is this dispensation of Divine Providence, there is much consolation to be derived from the reflection, that in all probability he was taken away from evil to come. Yet painful to us is his departure—painful the feelings which come over us with a power almost irresistible, as we rear to his memory a tablet near that of the lamented Yvonnet. Well was it said by an apostle of the Almighty, that his judgments are unsearchable, and his ways past finding out: but, as far as our imperfect apprehensions are capable of ascertaining the motives and principles of human actions, there was in both much of sincerity and of genuine piety. These ambassadors of the most high God have been recalled perhaps from this world which was not worthy of them, only to be advanced to higher honours in his eternal kingdom beyond the grave. In this un-

certain state, however, it becomes us all to watch, since we know not the day or the hour in which we shall be summoned to our great account. To the ministers of Christ it speaks in language too plain and forcible either to be misunderstood or disregarded. Let them then work the work of him that sent them while it is day, for the night cometh, when no man can work. Mindful of the important interests committed to them, and of the solemn investigation at the latter day, when a strict account of their stewardship will be required, let them be instant, in season and out of season, in declaring to fallen men the whole counsel of God, reproving, rebuking, exhorting, with all long-suffering and doctrine; so that when the time of their departure is at hand, they may be able to apply to themselves the triumphant language of the apostle: I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day. Z.

Died lately in Alexandria, district of Columbia, the Rev. OLIVER NORRIS, many years rector of Christ church, Alexandria.

*From the New-Haven (Connecticut) Journal.*

Died in this city, on the 25th instant, CHARLES DENISON, Esq. aged 47 years.

We cannot permit the mortal remains of this excellent man to be committed to the grave, without bearing testimony (although we do it with weeping eyes and a bleeding heart) to that exalted worth, which conciliated universal esteem and affection, and which now fills this whole community with mourning. Mr. Denison was a native of New-Haven, and was educated at Yale College, whose public honours he received in 1798. Being distinguished as a scholar and as a man of pure morals, and of discreet conciliating manners, he was soon invited to accept a tutorship in William's College, from which he was removed to the same station among the faculty of his own institution, where he served several years, with honour to himself and advantage to his pupils. He then entered upon the practice of the law in his native city, and continued in it till his death. Fond of his profession, and unambitious of political preferment, he yielded with reluctance to the repeated call of his fellow-citizens to a seat in the state legislature. In this body he was early placed in the chair of the speaker of the house of representatives, which he continued to fill with distinguished ability during many sessions, until the increasing weakness of his lungs obliged him to desist from this arduous duty. He subsequently declined accepting a seat in congress, nor could

any future inducements, however alluring, again draw him from his professional pursuits, and from the quiet scenes of domestic life. He continued, however, occasionally to fill such offices in the magistracy of the city and state as were compatible with his plan of life, and consistent with his health, and was rarely released from some share of public duty.

Mr. Denison commanded, in a high degree, the respect of his profession. He was a learned and able lawyer; his opinions and his arguments were remarkable for clearness and precision; he rejected every thing extraneous, and brought all his efforts to bear directly upon the point in debate. Cunning, ambition, and vanity had no place in his mind; he did nothing for display; and if his health, especially in the latter periods of his life, did not permit him to take so extensive a range in argument as some of his brethren, all that he did say was listened to with the greatest deference and respect. As a counselor and guardian, and the depository of many important trusts, no man ever commanded more unqualified confidence. His excellent understanding and almost intuitive perception of truth, his great professional skill and experience, his inflexible integrity, his mild and cheerful manners, his unruffled temper, his clear method, and exact punctuality, and the high moral tone of his mind, qualified him, in an uncommon degree, for offices of trust and confidence. The tears of the widow and orphan will long water his grave, and their blessings on his memory will continue to ascend as a grateful incense to heaven. As a private friend, Mr. Denison was most faithful and affectionate; few men had more warm friends, and it is believed that *he never had an enemy.*

In the relations of domestic life he was a pattern of excellence; he sustained all those relations that are most interesting to human happiness, and he fulfilled their duties in a manner peculiarly useful and acceptable.

Educated in the doctrine and discipline of the Protestant Episcopal Church, he adhered to it both from principle and feeling; but he was perfectly catholic and mild towards those who differed from him, and some of his oldest and most affectionate personal friends were members of other communions. Mr. Denison's religious principles were those of the Gospel; he was averse from display on this great subject, but he reposed his hopes of salvation not on his own merits, but on the great sacrifice of Christ. In his last hours he was entirely intelligent, resigned, and cheerful in the contemplation of death.

The suddenness of the occurrence of his danger brought around his bed-side many weeping and agitated relations and friends, among whom he alone was calm and serene. Perfectly aware of the approach of death, he contemplated the change without dismay; he gave with perfect clearness and propriety all necessary directions as to his worldly affairs, addressed to each of his friends his last farewell, and his parting benediction and advice—attended with reverence to the last offices of religion—expressed not only his willingness but his desire to depart, and was favoured with a transition so gentle, that life expired without a struggle or a groan, and he seemed to have been spared the usual agony of the last conflict.

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#### Calendar for October, 1825.

- 2. Eighteenth Sunday after Trinity.
- 9. Nineteenth Sunday after Trinity.
- 16. Twentieth Sunday after Trinity.
- 18. St. Luke the Evangelist.
- 23. Twenty-first Sunday after Trinity.
- 28. St. Simon and St. Jude the Apostles.
- 30. Twenty-second Sunday after Trinity.

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#### Ecclesiastical Meetings in October, 1825.

- 5. Maine Convention.
- New Hampshire Convention.
- 18. New-York Convention, at New-York.

*To Correspondents.*—We have received from a distant and valued Correspondent, *An Illustration of the General Confession in the Communion Service*, which we intend inserting in our next; in which also we expect to record some poetic favours heretofore crowded out.

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#### Notice respecting Swords's Christian Calendar and Ecclesiastical Register.

Secretaries of Conventions and of Societies appertaining to the Church are reminded, that now is the time for their lists to be supplied for insertion in the *Ecclesiastical Register*. They are therefore respectfully requested to transmit them to the publishers, T. & J. Swords, New-York, by the end of the first week in October, as it is not probable that lists arriving after that time will find insertion in the Almanack for the succeeding year.—The Editors of the Gospel Advocate, Churchman's Magazine, Philadelphia Recorder, Washington Theological Repertory, and Southern Christian Messenger, will please copy this notice into their respective works.